

49:5

THE EXPOSITOR

N D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



Property of
Graduate Theological Union
MAR 26 1986

THE ASCENSION
by Alois Lang

COURTESY AMERICAN SEATING CO.

MAY, 1947

Vol. XLIX

No. 5

CONTENTS

The Lord's Day	213
Aaron N. Meckel	
Call It God.....	215
David E. Adams	
Powerful Faith.....	217
R. C. Helfenstein	
Church Labels	218
Fred Smith	
Editorial	220
Church Methods	222
Ordination Charge	
Finding Texts	
Rewards	
Anniversary Observance	
Family Life	
Sermons	229
Locust Years	
Orva Lee Ice	
All One	
Orvis F. Jordan	
Authority of Jesus	
T. N. Tiemeyer	
Quest of Happiness	
Fred. W. Burnham	
Junior Sermons	239
Broken Rails	
Seeing Eye Dogs	
Spring	
Illustrations	242
Book Reviews	246
Mid-Week Services	250
Topical Index	257
Buyers' Guide	258

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business



FROM A TEACHER'S DIARY

January 12. Two hundred teachers met to discuss ways of developing tolerance . . .

. . . a principal said bluntly he thought nothing we had done this afternoon was of much consequence . . . because on Sunday hundreds of his pupils had received at Church a pamphlet.

This, he said, was a garbled version of the Gospel according to St. John. Sentences were lifted out of their context to serve as a brief for condemning the Jews for crucifying Christ. . . "Why should all this be revived now to accuse a generation of Jews after almost 2000 years?"

January 15. Talked with a minister about our meeting. He thought the principal was right, and added: "The schools' well-intentioned efforts will accomplish little if the Church doesn't help. The whole problem could be easily solved if our Church leaders would courageously tell their congregations that they had erred in the past when they encouraged antagonism to any other religious group. They must emphasize the fact that it is un-Christian to hate, ridicule, or hurt people of other faiths."

NEA JOURNAL

The Cover Picture

The Expositor is again indebted to the skilled hand of Alois Lang, outstanding American Seating Company artist in Wood Carving. His "Ascension" panel, used as our cover picture, graces the altar of the Evangelical Lutheran Church of York, Pennsylvania.

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1947. Entered as second-class matter at the Post Office at Cleveland, Ohio.

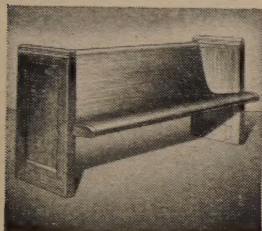
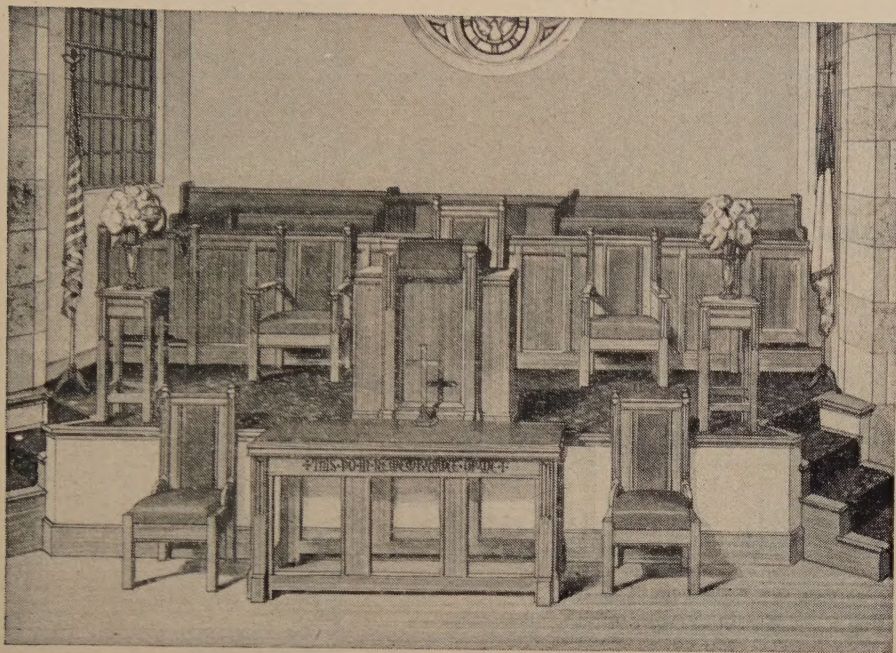
Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

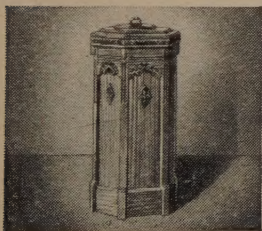
Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

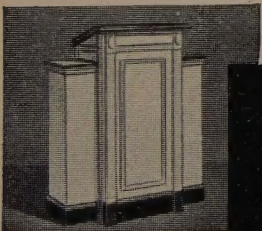
Duncan MacPherson
700 So. Washington Sq.
Philadelphia, Penna.



American Bodiform Pew



Baptismal Font



Pulpit

Enduring symbols OF ETERNAL FAITH

FINE wood that reflects simple, honest beauty. Enduring wood that seems to grow lovelier with the years.

You will find that in church furniture by American Seating Company, the very spirit of worship is reverently and lastingly inscribed in wood—to be a source of joy and inspiration in your church for many years to come.

The superb artistry and unsurpassed craftsmanship that go into the making of every piece of this fine ecclesiastical furniture lend new dignity and impressiveness to your church.

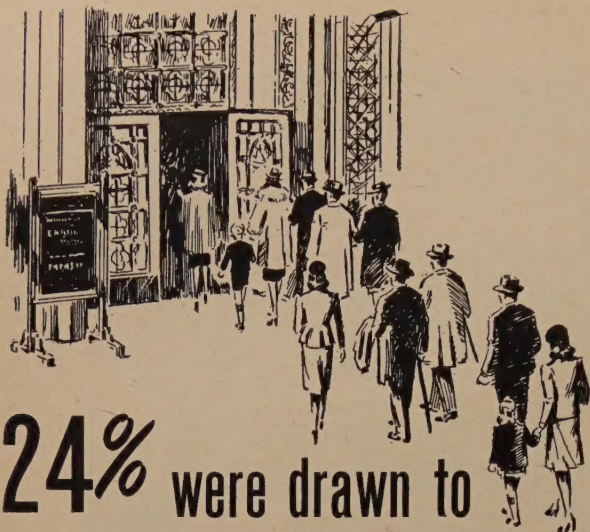
Look to American Seating Company for everything you need in quality church furniture. If you plan to build, remodel, or refurnish your church—find out how our expert Church Furniture Designers can help you do the best possible job within your budget. Write for full details today!

American Seating Company

GRAND RAPIDS 2, MICHIGAN

WORLD'S LEADER IN PUBLIC SEATING

Manufacturers of Theatre, Auditorium, School, Church, Transportation and Stadium Seating
Branch Offices and Distributors in Principal Cities



24% were drawn to our church by the music of the carillon

"Sometime ago," writes the Rev. Charles Ray Goff, Pastor of the famed Chicago Temple, the world's tallest church, "we decided to try to ascertain just why the church is always filled to overflowing every Sunday. A questionnaire was submitted to the congregation, containing twelve possible explanations of what brought them to church.

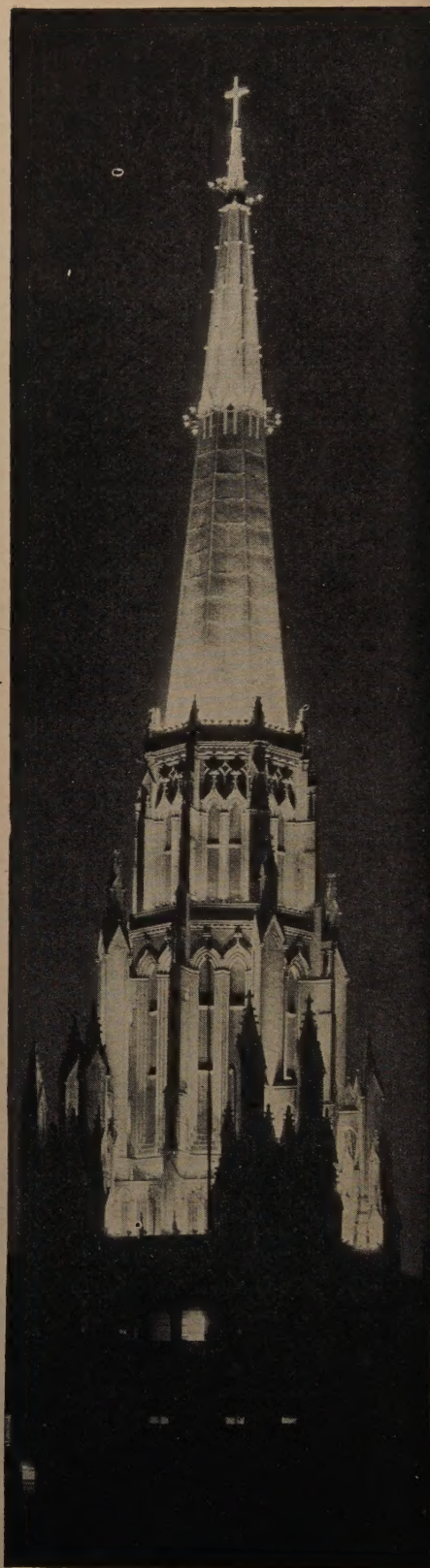
"The results of this poll showed that the Deagan Carillon in the tower is the most compelling force, for 24% of the people came to church as a result of hearing the music of the bells. Suggestions of friends caused 23% of the attendance, while 7% came as a result of our national reputation."

Need we say more to pastors who seek to extend the influence of their ministry? The power of a Deagan Carillon lies in the fact that it carries the message of the church, through the medium of heavenly music, to all the community. Its appeal is the honest appeal of *living* music created by *genuine* tubular bells--stately, majestic, sincere and true.

No memorial is more appropriate or inspiring. Send for interesting information.

J. C. DEAGAN, Inc.

141 Deagan Building, 1770 Berteau Ave., Chicago 13



WHAT SHALL WE DO WITH THE CHRISTIAN LORD'S DAY

AARON N. MECKEL

THE times are ripe for a reconsideration of the importance of the Christian's Lord's Day in America. Surely this Day has been wounded in the house of its friends, and derided by its enemies. The radio announced a festival, one Sunday morning. Every detail of the affair, which was to involve thousands of people, was mentioned. But, one listened in vain for even an awareness that it was the Lord's Day, the Christian Sabbath. I attended a Church in one of our large Eastern cities. There was a thin sprinkle of people. On the way home milling crowds made their way to the ball games which were being held in the afternoon. In the minds of millions, pleasure tops the worship of God in importance and interest.

An English minister once stated that he had four types of Church members. There are the "Futurists", who are always going to Church "soon", and wish they were not booked up every Sunday; the "Specialists", who come to church only on special occasions; the "Roadsters", who work so hard they must rest on Sunday, the rest consisting of traveling far and fast and returning dead tired Sunday night! And the "Regulars", who can be depended upon, and who are the inspiration and delight of their church and pastor. But the question has a serious aspect, and merits the attention and thought of every American who cares about the moral welfare of his nation and the progress of the Kingdom on earth.

Sunday is not a day of gloom and of cold ritual observance, as many seem to think. This word from the Psalms gathers up and distills the true character of the Day: "This is the day that the Lord hath made. We will rejoice and be glad in it!"

Biblical and Historical Context

First, see the Lord's Day in its true Biblical and historical context and then note what is at stake in its neglect. To see the Christian Lord's Day in its right Biblical and historical context is to become aware that this Day

stands objectively on its own feet. It is veritably a "Day that the Lord hath made". The simple, basic fact to be remembered is that the Christians of the Apostolic age kept and observed the first day of the week in sacred and joyous commemoration of their Lord's signal victory over death and the grave. It was to them a positive, radiant day, on which those who belonged to Christ met together to "break bread" in His Name. It has nothing whatever to do with the endless negatives, the human encrustments, and the blue-laws sometimes associated with it. It is not to be confused with the Sabbath of the Jews, with its endless and negative minutiae for the regulation of men's lives. It superseded that Sabbath, once and for all! You don't hang crepe on a festival day, and that in its highest sense is what the Christian Lord's Day is,—a festal occasion on which His beloved celebrate their Lord's triumph over death, sin and the world.

In his famous APOLOGY, Justin Martyr describes how, "on the day called Sunday", there was a religious assemblage of the early Christians. The celebrated Alogist notes the chief elements of one of these services,—the reading of the Apostles or Prophets, the sermon, the prayers, the partaking of the bread and wine consecrated by thanksgiving and prayers, and the giving of alms. In his dialogue with the Jew, Tryphon, who taunts the Christians for having no festivals, Justin Martyr is emphatic that Sunday is to them a new Sabbath, and that the entire Mosaic Law has been abrogated. (Cum. Tryph., Ch. 10, 11). Or, if you would catch the motive for the Christian Lord's Day, read Luke's glorious Resurrection Chapter, in which he tells how the women came to the tomb on the "first day of the week", "and found not the body of the Lord. Jesus". Heavenly visitants shamed them with the greeting, "Why seek ye the living among the dead? He is not here but is risen . . . !" Every Lord's Day is meant to be an extension of that first Easter joy and radiance. If the commonplace and routine have invaded our conception of Sunday, then that is our

fault. To the first Christians, "the day called Sunday" was a day that the Lord had made. And they were glad and rejoiced in it!

No Dead Tradition

We make no plea for a dead tradition. There is a vital core of meaning and significance gathered about the celebration of this day, and we do well to ponder it. There is a well-known German proverb to the effect that one should take care lest he "throw out the baby with the bath"! See the Lord's Day in the context of its wider relationships, and see what is at stake in our growing personal and national neglect of it.

For one thing, let those who have become easy-going with regard to Sabbath observance consider that, as Christians, they have a sacred heritage entrusted to them, and the privilege and duty of imparting it to a generation of American youth. How shall this Christian and patriotic task be accomplished if Sunday is to fall into increasing neglect? The problem is enhanced by the fact that in thousands of nominally Christian homes the Faith of Christ is no longer systematically taught. Commercialized sports threaten what comparatively little time the Church has on the Lord's Day! Those who still believe in the sacredness of Sunday are going to have to stand up and do battle for it.

The renowned Horace Mann once made a dedicatory address at an institution for the reclamation of juvenile offenders. In his enthusiasm he made the statement that all the money spent would be worthwhile if but one boy would be reclaimed. Asked by another at the close of his address if he had not made an exaggerated statement, Horace Mann quietly and firmly replied, "Not if it were my boy". Just so, there are people who look out with shame and contrition on the growing divorce and crime rate in our country, so great in fact, that J. Edgar Hoover is warning parents to "wake up and act" before it is too late. But these people do more than deal in idle regrets! They say, "The time and effort we spend in our observance of Sunday in our Church is not too much when it comes to our boy, or our girl! Indeed, they go a step farther, and say, "and not too much when it comes to our neighbor's boy or girl". For believe it or not, there are parents who bring the children of others who are not sufficiently interested to bring them, to Sunday School, themselves! Let's be done with blinking the facts! The moral dikes are down. Moral and spiritual unbalance and malnutrition are too obvious aspects of our national life to deny. There are parents by the thousands in America who

simply don't care! Dr. Ralph W. Sockman, back from a trip to Russia, tells us that Russian Churches on the whole were filled on Sundays. However, one segment of the national population was conspicuously missing—the youth of the nation. The older generation failed to get a vital, life-giving faith across to children. And so Russian youth scoffs and hoots religion today, and is a fervent missionary for Communism. America, under God, still has time to win her youth over to Jesus Christ and His Church. But, mark you, Sabbath observance is relevant and indispensable to this accomplishment!

Spiritual roots of our Christian and democratic culture and civilization demand the renewal which comes through the fidelity of a people to its institutions,—not the least of which is the Christian Sabbath. Said Ralph Waldo Emerson, "Sunday is the core of our civilization, dedicated to thought and reverence." We might if we had time, summon data from the physicians to prove that the human organism requires the spiritual rhythm which Sunday affords to remain healthy and sane. But we by-pass that to press our contention that the roots of our culture will either be fed and nourished by a Source beyond themselves, or they perish!

In his book, *Foundations For Reconstruction* Dr. D. Elton Trueblood traces the Biblical and historical evolution of the Sabbath in ancient Israel. He reminds us how, during the seventy years of captivity in pagan Babylon the moral culture of Israel was kept alive through the loyalty and alertness of men like the prophet Ezekiel. Out of the womb of Israel's faith came our Christian heritage. Yes, but that faith of Israel would never have survived the rigors of captivity apart from the Sabbath! Dr. Trueblood uses the term "Angelic Fallacy," to characterize the patronizing attitude of thousands in modern America, who assume that they no longer stand in need of Sabbath observance and worship. Others may require these means of grace, but they,—the socially and intellectually elite—can snatch up a bit of God,—if indeed they need Him at all—on the Sunday morning golf links, or at the seashore, or "on the run" somewhere! How patently false that assumption! For the blunt truth is that we are not angels, but men! And men with feet of clay! The best of us, when honest with himself, knows full well that he drastically needs the discipline of the Lord's Day. And were it not for the generations of the faithful who preceded us, we could not

(See page 255)

AND OTHERS CALL IT GOD

DAVID E. ADAMS

*Lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come.
And the voice of the turtle-dove is heard in
our land;
The fig-tree ripeneth her green figs,
And the vines are in blossom;
They give forth their fragrance."*

—Song of Solomon 2:11-13.

SPRING has come. After the long darkness of cold and rain and snow, one morning the sun began to shine a little more warmly, and then the pussy-willows began to burst through their brown sheathes. A robin called in the edge of the woods, and mandelions and crocuses spattered the sheltered pots with yellow and blue. Spring came at last. We'd all been waiting for it. We were sure that it would come, and that sureness was what made the dark and the cold endurable. Human beings are like that. They can take a lot if something better lies ahead.

But why were we so sure that spring would come? Might it not have been that this time winter would stay forever? Might it not have been that this was that cooling-down of sun and earth that we had read about as some far-off celestial catastrophe likely to come long years hence? Might this winter not have been the beginning of the end? None of us thought that for a moment. None of us failed, in the midst of the darkest day or the bleakest storm, to remember the spring flowers, and the hill-sides clad in green, and the morning chorus of the birds, and the fragrance of the lilacs and the apple-blossoms.

Why were we so sure about all this? Where did we get this hope, this faith? It has come down to us out of the long experience of the race. For countless years, as far back as recorded history runs, spring has always followed winter. Man has learned to say with the poet, "If winter comes, can spring be far behind?" The ancient writers of the Bible expressed this faith in the story about the rainbow which they pictured as God's pledge to man that never again would a flood cover the earth, or

the normal order of nature, as man knew it, be set aside:

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Gen. 8: 22.

The great nature cults of the East picture this same round of the seasons in their dramatic rites representing the dying and the rising again of the god who personifies the life of the earth. Men of all races have learned from the experience of the ages that their lives are lived within a framework of events which is ever the same. The writer of Ecclesiastes gave beautiful expression to this same idea. To him the unvarying round of nature seemed a cause for boredom, but to others it has been the foundation of a faith.

"One generation goeth, and another generation cometh; but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to its place where it ariseth. The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits. All the river's run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again."

Ecclesiastes 1: 4-7.

There are many who think of the rapid development of the concept of natural law in the last century as a force that was hostile to religion. But as a matter of fact the dependability of nature has for centuries been one of the surest grounds for man's faith in God, and it was recognized centuries before Darwin was ever heard of. Actually the argument between traditional theology and the nineteenth century evolutionists lay not so much over whether God is at work in the world, as over how the mysterious creative work is done. Biblical writers have given us beautiful imaginative pictures of the mysterious power of life at work in creation and in miracle, pictures which were satisfying and adequate for the days in which they lived and wrote, pictures

which still witness to basic religious insights. But modern scientists with microscope and telescope and spectroscope have added greatly to these ancient pictures. They have carried us farther out into space, farther back in time, farther down into the minute structure of organisms, so that we now have far more accurate and definite knowledge about the processes of creative-life than men have ever had before. But all this is within the framework of the ancient faith that we do live in a stable universe, that when winter comes, spring will follow.

For a long time it seemed to many religious people that the discoveries of science were crowding God out of the universe, and some scientists themselves talked as if they thought that was what they were doing. But today people are more and more coming to see that the more knowledge we have about the process of life, and the way the universe works, the more do we know about its Creator and Sustainer. The power at work in the universe as we know it today is as much greater than the men who wrote Genesis supposed, as our knowledge of the universe is greater than theirs. God has not in vain continued to reveal Himself in His works from that day to this.

And we have also been going through a period in which the exhaustive study of the behavior of human individuals, and the effect of the varied forces which play upon them, have led some people to believe that man is wholly the creature of his environment, and that he has no real freedom and therefore no real moral responsibility. That was the logical outcome of the picture of the whole of nature as a machine. But further study has shown that to be true only of certain aspects of both nature and man. The concept of the machine has been a useful analogy, but it has not proven adequate to explain some of the more difficult problems of human behavior, of physical forces, or of the manifestations of life and mind.

Something is at work upon which man does not thus easily lay hold. There is a margin of mystery beyond all his scientific knowledge, and it may be that there always will be. But meanwhile man lives within the established rhythms of a world which is on the whole dependable, as men of very ancient times had already come to know. He finds that these rhythms run much deeper than the mere succession of the seasons, or the alternating light and darkness of his days. They have to do with his mental states and his emotions and his health and his food-supply and his business.

We call them laws or principles, not in the sense of any kind of legislation, but in the sense that this is the way things work. In all this there seems to be a pattern, a system, a plan working, we think, towards ends. We see only parts of the pattern as yet, and we are not sure about the ends, but now and then we think we have glimpses of them. Peace, justice, beauty—we give them names that represent the hopes of men who have seen vision and dreamed dreams.

The pattern of the complex rhythms of existence is far from clear to us. The goals toward which we believe that these complex rhythms are tending lie partly beyond the reach of our present vision, like a mountain-top shrouded in cloud. We do not always see it, but we are sure that it is there, and that if we keep climbing we shall find a path under our feet. We are sure that one day the clouds will lift and show the summit shining in the sun. But we shall not attain the goal by standing still. The ends of which we catch partial glimpses in the rhythms of life around us involve our own participation for their achievement. We ourselves are part of these rhythms, and our part is not a static one.

In an article in *Collier's* for March 29th, Beardsley Ruml points out that one of the reasons why economic forecasting is not an exact science is "the fact that the human mind and will can make events different from what they otherwise might have been." That is a very important observation. No amount of effort on your part and mine can ever change the rhythm of winter and summer, the basic framework of the universe within which we live. But human effort can wipe out disease; it can irrigate parched plains; it can increase food supplies; it can prevent wars. Individuals and groups of individuals acting together can control and direct certain kinds of economic and biological cycles, can modify trends in human relations and in human health.

Now why bother? Why not be content to ride the wave, to take things as they come, and not be forever trying to change things? That is one of the secrets of the mystery of man's existence. Once having seen the goal, man is restless until he engages in the quest. The whole idea is powerfully symbolized in James Ramsay Ullman's novel, "The White Tower." When Martin Ordway is asked why he wants to make the hazardous climb of an inaccessible peak in the Alps, which no man has yet reached, his answer is simply, "because it's there."

Man has been placed here among the mysterious and complex rhythms of his physical
(See page 255)

FAITH THAT HAS POWER

ROY C. HELFENSTEIN

BELIEF and faith are not synonymous. To have faith in God does not mean to be a stickler for certain doctrines, or to be a so-called defender of orthodoxy. A person might give assent to every doctrine of the Church, and subscribe with enthusiasm to every article of all the creeds and still be no better for it. "The 'devil' himself believed and trembled," but he has never been credited with ever having any faith in God.

To have faith in God, one must do something more than accept the creeds. In fact, one may give evidence of greater faith by rejecting much that is in them. On the other hand, to have the faith that meets the need of the human heart today, the faith that pleases God, a person must do something more than merely question the creeds or pick out the weaknesses of the doctrinal statements of believers in past generations. Too many religious teachers have thought they were building up the faith of the people by telling them what not to believe; and the more clever such a religious teacher was in indicating the inconsistencies of old beliefs, the more he seemed convinced that he was fulfilling a special ministry to the new day. Our celebrated professor at Yale University, one of the outstanding theologians of his day, Benjamin W. Bacon, of sainted memory, used to tell us students,—"Never take a religious belief of any kind away from a person unless you can give him something better to take its place,—something more comforting, more helpful, and more challenging." Too many religious teachers of the past thirty years have not had Professor Bacon's vision and understanding of their responsibility and opportunity, and have wrongly thought that they were promoting faith by merely denying the creeds and the beliefs that to them seemed untenable. Such an attitude on the part of thousands of ministers and religious leaders has produced a spiritual paralysis in thousands of churches, and a spiritual paucity in thousands of lives which is indeed deplorable.

Such an attitude of merely exposing the inconsistencies of worn-out creeds and dogmas, inherited from the past, has created doubt instead of faith in the lives of the people—as the present-day spiritual apathy in thousands of churches witnesses. Such a ministry of mere negation has little more in its favor than has that of the so-called "defenders of the faith of the father's," who boast that they refuse to question a single item of the creeds and beliefs of the past, making assent to creedal statements a substitute for a living-faith in a living, loving God Who wishes to lead each generation to greater heights of understanding and to greater faith than that experienced by men and women of preceding generations. Denial and doubt can never be a satisfactory substitute for belief and faith.

Doubt cannot satisfy the human soul, nor can it equip men to face life victoriously; neither can blind faith satisfy man's soul, or enable him to face his moral responsibilities valiantly. Doubts are but spiritual mist and fog. And "fog cannot turn a mill wheel, nor can mist turn a turbin. But a mountain stream between two banks can light a thousand cities and turn the wheels of a hundred factories to give service to mankind." Doubts cannot hold a man's feet to the unwilling paths, nor enable a man to climb the heights of moral attainment. But intelligent belief and an understanding faith in God can enable a man to do anything in moral attainment that he purposes to do through God "Who strengtheneth him."

A seeking faith, a believing faith, a living faith in a living, loving God,—faith in the goodness and power of God, rather than mere assent to statements of other people's beliefs about God,—such faith is a power that is equal to any and every test that life may give.

"A faith that will not shrink,
Though pressed by many a foe,
That will not tremble on the brink
Of poverty or of woe"—

That is the kind of faith which Jesus of Galilee is seeking to inspire in men's souls today.

First Congregational Church,
Jason City, Iowa.

May, 1947

Page 217

THE LABELS WHICH CHURCHES GIVE THEMSELVES

FRED SMITH

CONSIDER, if you will, in the manner and for the same purpose that members of an orchestra tune up before embarking on the presentation of its program, how we might have entered upon the harmonious consideration of the labels which churches now give themselves. Some sensitive souls might take umbrage, (which is a species of rage allowable to Christians,) of the rather commercial sounding term of "labels". To which ready answer can be made that thought had already been given to that aspect, but, in the need of a deeper and diviner Christianity yet to be, the term was allowed to remain. Particularly when the remembrance came clear that the first inkling given by the Lad who was later to be the Founder of the now many-named thing called "the Church" was that He should be busy about his Father's business.

Another possibility of approach came to the writer when we found ourself thinking of the names which Christians call themselves. But that word "call" is capable of a double interpretation which made it advisable to use another means of approach to our study. Remembering the derivation of words, one was tempted to use the significant word "name" with a double emphasis by speaking of "the names which Christians have named themselves." Considering this title as against the one chosen, it was evident we had here two possibilities of which there was six of one and half a dozen of the other, with a slight edge to perspicuity with the title chosen. So, having tuned ourself to clarity we found ourself ready for the task before us.

The need to consider it at all is enough to give one pause at the very outset. The pause that refreshes because it brings one to the necessity of re-evaluating some old scores and sores. At the very beginning of the communal activity of the group who followed His leadership, Jesus, following the profoundly wise Hebrew custom of giving His followers names that equated with the nature of the force accepted and the energy to be revealed,

also reminded His followers that they would be "called" many names by those who did not see eye to eye with them. And it was so. "They were first called Christians at Antioch."

A name which the consensus of scholars believes to have been a term of derision. But before that derisive name had been given to the followers of Jesus, a label which later ages of Christians were to glorify, these emancipated ones found mutual recognition and understanding in thinking of themselves as Followers of the Way. Of the many names and labels that followers of Christ have taken to define themselves, none has summed up better, in one instant, both the core and the comprehensiveness of the faith associated with those who fellowship with Jesus.

History reveals, however, that not for long did spirituality consort so with simplicity. The spirit took to itself a body, and the body, so it was thought, called for a name. Early it became known as the Church, the ecclesia. At first this was purely a label born of necessity. The followers of the Way needed a corporate name, and out of Greek life this name came as natural as the flowers in May. Through all the succeeding centuries the followers of the Christ have, in the main, made this name central. But there came divergences of opinion and disagreements in attitudes. The noun began calling for the support of adjectives. Then came a growth of names to express at once the central core of the faith while revealing, at the same time, the growing divergences of opinion and attitude.

As one turns the pages of history which became the records of dual divergence, it becomes evident that when this divergency could be so named as to express a total result whose end worked to a sum of complementary forces, language was being used in the service of the highest ongoing truth; but, often the labeling of ego-centered off-shoots, taking to themselves the name of the whole for an over-emphasized part, resulted in attempts which showed the inner contradiction of that which at first seemed to be a new revelation.

*First Congregational Church,
Leavenworth, Kansas.*

The names which Christians give themselves their corporate capacity, run into certain well-defined stereotypes. First there is the name of convenience which located the Church. The Jerusalem Church told all the story of that need. This sort of naming has continued down to the present day, but with some additional emphasis which calls for comment a little later. Meanwhile, let us name the second stereotype which led to the naming of churches; adherence to a certain demanded loyalty. A Church must reveal its specialized conviction. Protestantism, in particular, came to be the mother of a multiplicity of such groupings, with the result that there has come to be another stereotype in which the Church, seeking to express in its name either its special opinion or its special practice or practices, has found at last to be maintaining its label in the interest of its pride.

Our present concern, since we are writing an article and not a book, is only incidentally with the past, and almost wholly with the present. When the writer was a young theologian it puzzled him much to be told that the true Church had four "notes". These four "notes" still come to him with a sound of strangeness. So far as he has been able to apprehend and comprehend these four "notes" they may be defined as the four essential adjectival aspects, which are the exterior aspects of the inward, essential nature of the Church. It became increasingly important to define the Church not only with regard to its location but with regard to its loyalties. The academician took hold in the name of philosophy and theology. Arguments had to be re-enforced and attitudes had to be justified. Names began to grow apace, but not to the losing of the sense of the forest for the trees of which it was made up.

Then came what is called the Reformation, and, in due time, the deluge. Protestantism became the incarnation of the dissidence of dissent. The sacerdotalism of the Church of the Middle Ages had run, at last, to seed in wantonness of separationism. And now what have we? The "religious page" of any city newspaper in our day tells the story. Run your eye over the list of churches craving your attention, and again the question comes up: What have you?

Well, let us see. First, we have the groupings of the individual churches under their denominational names with an addendum of those that come under the general heading of "miscellaneous". Thus far, so good. We grant that human nature in our much, or should it be our mis-educated time, is diverse.

But the increased trend toward ecumenicity has begun to make some of us painfully conscious that diversity seems to have run amuck among us. Let us not get excited about this charge; let us merely go on to see if it be true.

In this going-on, let us take with us our sense of humor as well as of holiness. We shall need both. Begin with the so-called major communions and what have you? A magnificent noun which accords well with the needs of an atomic age. But what about the barnacle of an adjective that seems to threaten the impeding of its efficient progress? Roman Catholic! Better if it were "wholly Catholic". Over there in England they have been trying to persuade themselves that they are the Anglican Catholic Church. Anglican! Catholic!

Let us come to the lesser breeds within the law, or, forsaking our Kipling, let us think of the smaller church groups who feature, some the love of God in Christ; others, the one sure way to salvation and the rest whose specialty you can come to know by studying the name they have taken to tell the world what and why they exist as such. Some are praiseworthy in their attempt to prove the need for their existence, even up to the measure of their energy on the one hand and their enlightenment on the other.

Then, having done that, sit down to ask if all this emphasis is necessary to make the world Christlike. In many cases the answer will be that wherein they think they are strong in that they are now weak. Remembering Wordsworth's singing girl, will some one tell me why they still retain the name they do? A foible has been moved into the place of a foundation, and the name only serves to remind one of old unhappy quarrels of the long ago. Many denominations are seeking to solve the irritation by losing their separate identity in a larger union. Sometimes the resulting union emerges in the use of a longer name. Yet, in all of the desires of churches moving along the ecumenical stream of our time there is a commendable desire being manifest to arrive at names which reveal a sense of the greatness of the combined church rather than the emphasizing of an ego-centered belief. But there are many exceptions.

It is however, when we come to the names borne by individual churches that we so often come upon the infelicitous and the inept name. Many churches would do themselves and the cause they represent a good turn by achieving clarity in this regard. Just why a church I know should be called "The Country Club Church" is more than I yet can understand.

(See page 254)

The Editor's Columns



Head Butting

CLEVELAND Grant and his wife, Ruth, made some unusually splendid colored movies of Big Horn Sheep, in the West several years ago. Fine as they were, the photographers were not satisfied, for they lacked one of the most interesting characteristics of the noble animal in that there was not a single Ram-butting contest shown.

During the rutting season the huge, powerful Rams fight among themselves, over the Ewes. It is a sight never to be forgotten, once seen, when two Rams so contest. So the Grants made a second trip out into Mountain Sheep country for the specific purpose of recording on film, such footage as the first attempt to picture the sheep had failed to secure.

Recently, I saw the Ram fight pictures and from the number of such bouts the films show, one would get the badly erroneous idea that the sheep country mountains are littered with sheep, like fleas on a hound. But over the period the films were being made, there were countless fights recorded. Fights showing huge, heavy, muscular Rams with noble horns doubling back over themselves with spiraled grace. The Rams would approach within fifteen or twenty feet of each other, study each other momentarily, then rear up on their hind legs and working them along like the driving-rods of a monster locomotive, they would lower their beautiful heads when only a few feet apart, and crash together, head-on, with a jolt that would knock their hind legs out from under them and leave them fairly staggering under the impact of the terrific blow, until their heads cleared and the fight progressed or one Ram, acknowledging high wisdom, if inferior power, would retire.

When an old Ram like "Scar Face", whose tremendous horns were well blunted on their outer tips, from combat, resented the encroachment of fellows of more tender years and experience, the youngsters with the agility ascribed to youthful muscles, lost no time in seeking safe quarters. When two fairly old and evenly matched Rams decided to argue it

out, the battle that followed fairly staggered human comprehension. While neither gory nor gruesome in any way, it seemed impossible, even as the pictures progressed on the screen, that two animals of any sort, could stand and exchange such blows, time and again, and still come back for more. Some contests lasted for hours, according to the photographers.

I have been unable to get those pictures from my mind. They were tremendous. Yet, as I see them over and over again in memory, I find another picture forcing its own superimposition upon them. For after the manner of Mountain Sheep, the life-cycle of Christendom has seen such endless head-butting, where the contestants have reared up on their hind legs to take on any or all comers who challenged their domain, and crashed together if with lesser reason and return.

Nature, of fair wisdom, equipped the Ram for such tactics but butting was hardly a feature of the program contemplated for the church. Probably no more certain results can follow ecclesiastical head-butting than the retirement of the more tender heads, a result not desired. So long as we butt heads, denominationally, how futile our words of peace, or brotherhood, or unity?

The Three-Ring Service

YES, THERE is another thing subtly contributing to the divorce evil. It is the three-ring service with its pomp and fanfare, its gilt and tinsel, its flashing photographic bulbs, its society-spread in the Sunday edition of the home-town Gazette, a big, noisy splash in a brackish pool of human reflection, which pampers parental adolescence longing to appear adult and of the sunny side of the tracks.

Many a wedding ceremony, produced on Hollywood dimensions, a notable triumph for the bride, has turned out to be more of a social triumph for her doting mother, while the union it was supposed to signalize terminated with less publicized circumstance in the pagan wildernesses of Nevada.

Were the unadorned truth known, fathers and mothers and officiating clergy, over-zealous in providing the unblushing maiden with a wedding to remember, often provide something she can't forget. Reno smiles when the young couple is steered, parentally, from their home church into another whose tenets neither the parents nor the couple can accept quite as readily as its center aisle, which adapts itself far better to the three-ring service, than the radiating aisles and circular pews of the home church. Brass turns green quickly. Such a civil union starts with its climax of photogenic rattlings, while the wedding to dull the blade of divorce, plods on and on through the years, toward its honest climax of joys and fulfillments. It may be a grand send-off, but direction merits a greater concern.

Inherently, a simple, solemn, lovely Church wedding is ideal. That is where Christian unions should be sealed. Many are, but the danger of becoming wholly engrossed in the physical plot and plan of procedure is so actual as to lend credence to Barnum's dictum, and he knew the three-ring institution well.

A wedding is the most serious moment in the lives of the couple to be married. Unadorned, it sparkles in the light of the stars. It needs no gilding. The consecrated shepherd of souls will caution against all flighty, frivolous display, and ornate form which contributes to nothing more than the vanity of parents, their grasping for acclaim and their sense of "rating", none of which has to do with the youngsters nor divine blessing upon their union.

Marriage is not a million dollar Hollywood production from which all that is asked or wanted is a big gate. A man and woman are joined together in holy wedlock, holy only when it is permitted to be so, and we can well afford, we who speak with concern of the divorce evil, to refuse to take any part in garish mockery scaled to pay the fiddlers in our multiplying Renos.

It is probably well for our ministerial musings no authoritative figures are yet given on the contribution of the three-ring service to today's shocking divorce evil. Or have we no responsibility in the ultimate outcome of bonds we tie in the spot-light?

A City of Churches

WE HAD stopped on top of an eleven thousand foot mountain to get colored pictures of The White Lady and Popocatepetl, whose hoary head held proudly, pierced the clouds and glistened in the sun.

Then the car dropped down the far slope and into a little town where the rhythmical beat of bobbins, flashing back and forth in hand-operated looms, marked the visible growth of charming fabrics under the hands of native boys, and peculiarly fascinated. Then on to the town of Puebla, the goal of the day's travel.

Of greater interest than the ancient town of Puebla was The City of Churches through which the old, Eucalyptus-lined road took us, for here, on top of an ancient pyramid and on every other little rise of ground, built on cathedral lines with two ornate and often colorful, tiled towers and domes, stood, seemingly, countless churches.

Three hundred and sixty-five of them there were, almost one for every family in the community. But the intent of the profligate builders was not one for each family but one for every day of the year, visual reminders for the simple, unenlightened minds of the converts, that the Church and that for which it stands, is not a one day a week proposition but is to serve and be served seven days each week, three hundred and sixty-five days each year, throughout the lifetime of its peoples.

That idea may have some merit. Certainly it involves a truth as valid today as in those ancient days when slave-labor dotted the town with Churches. But the method of stressing that truth was as preposterous and futile then as our artificial stimulations, ecclesiastical, are today. It never has been and never can be the bells in the towers nor the glow of the sun on the sparkling tile of the dome, which makes for religious living three hundred and sixty-five days in the year.

The conscription of the early converts for the enforced building of those temples could only leave for our and coming generations to witness, dead, empty mockeries, monuments to the aberrations of a priesthood which would place human souls in one dish of the balance and church buildings in the other.

It is the wise pastor who divides studiously between the physical and the spiritual. Cultivate the physical and the crop, in time of reaping, must be physical. To grow the spiritual the spiritual must be planted. Nor is it necessary to climb that eleven thousand foot range and drop down through the shadow of Popocatepetl to Puebla, to see at close range, over the ages, the awesome spectacle of such misdirection, for we, too, are building a City of Churches or the eternal City of our God. It will be one or the other. Time will tell.

Worldly wisdom is blind to spiritual values.

THE CHURCH AT WORK



Services For The Open

Many Expositor readers will avail themselves of the practical suggestions contained in the volume, "Services For The Open," arranged by Laura I. Mattoon and Helen D. Bragdon, and published by Association Press; price \$2.50.

Among other features, there are 29 complete worship services, sections of which may be incorporated in individually arranged services in any local community, especially where young people are engaged in active program arrangement. This is a volume for practical use.

What Is The Christian To Do About Communism

The world-wide focus of attention on Communism and its meaning to Christians, individually and collectively, leaders and laymen, poses a question in the mind and heart of every freedom-loving person.

Alexander Miller, pastor of a Presbyterian Church in New Zealand, attempts to answer some of the question in his book, "The Christian Significance of Karl Marx," printed by Macmillan, publication date, April 29, 1947; price \$1.75.

The author's background as a foundation for this book, as printed in the volume:

"Alexander Miller is a New Zealander, born in Scotland. From 1929 to 1932 he was general secretary of the New Zealand Christian Movement. He studied theology at Knox College, Dunedin, from 1932 to 1935, subsequently ordained to the Presbyterian ministry.

"In 1938, Mr. Miller went to England and was in charge of churches in Dockland area of London; became minister of John Knox Church, Stepney in 1940, and served there during the worst days of the blitz.

In the 6½-page introduction, giving the aims and purposes of the book, the author says: "The book itself is written primarily for Christians who are prepared to do some work

on Marxism because they are convinced . . . that Communism is a momentous fact of which Christians are bound to take account."

There are chapters as follows:

- I. What Communism Is (a) The Period of the Manifesto.
 - II. What Communism Is (b) Some Key Terms.
 - III. What Communism Is (c) The Twilight of Capitalism.
 - IV. Contemporary Criticism.
 - V. What Christianity Has to Say.
 - VI. What Christians Have to Do.
- Epigraph: The Hero, the Communist, and the Christian. (Annotated Book List, and Index. 116 pages.)

Our Sphere

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there!
(Eph. 2:10)

Mrs. Preacher

If you have not read the article in The Christian Advocate of January 23, 1947, on the subject of "Mrs. Preacher," implying the idea expressed currently by many a "Mr. Preacher" that "when you employ me you do not employ my wife," you may be able to secure it from the local library, or a neighbor-pastor.

Mrs. Preacher answers the "implication" in the April 17, 1947, issue of The Christian Advocate. Let us read it.

A Boy Looking For Daddy In a Saloon

Stuart Nye Hutchinson of Pittsburgh tells in a recent article a story that is suggestive of the benefits to be found in young life by steadfastly adhering to its good things and rejecting the evil. He says:

"There was a 13-year-old boy many years ago whom someone saw one night standing in front of a saloon. A passerby stopped and said: 'Harold, this is a queer place to find you. How does it happen that you are hanging around here?'

"The boy replied: 'I have to look in here, and it isn't the first time I have had to do it. I don't know whether it is the right place or not, but I am looking for my father. He is in one of these saloons.'

"The man who told the story said that he did not know what to say to the lad, so he said nothing. Then the boy went on: 'When my father was a little boy, he went up and down this street looking for his father in the saloons, and then took him home. Now my mother has sent me to find my father. I don't know where he is, and I don't care if I find him or not. But there is one thing I do know. There will never be any boy looking in a saloon for me. I'll die first.'

"Said the man who told me this story: I have followed that boy all these years since that night I saw him standing in the cold and snow outside that grog shop. I have seen him battle against heredity, against environment in a drunkard's home, against the social handicaps that follow; I have seen him trample them all under his feet. He is a man now, respected and loved in his city. There are little boys in his home, but they are not going out to seek their father among the saloons of the city."

—*The Wesleyan Methodist.*

Ordination Charge

Rev. Richard L. James, Battery Park Christian Church, Richmond, Virginia, writes: "This ordination charge was delivered recently upon the occasion of my brother's ordination."

Charge to a Young Minister

The scripture which records Isaiah's call to prophesy tells of the fearful year in the life of the Kingdom. Isaiah says that in the year that King Uzziah died, he saw the Lord. It was a year in which the kind of the land had passed away. King Uzziah had lived a long time and had a prosperous rule. Under his leadership, the nation had done well, but he died of leprosy and that seemed to be an evil

omen to the people. It was with the feelings of uncertainty and evil foreboding that Isaiah came to the temple. And it was in the midst of such foreboding that he saw the Lord and heard the call. "Whom shall I send and who will go for us?" And in answer to that plea, Isaiah made his decision and replied, "Here am I, send me."

I need not remind you that these have been fearful days. Our country has been at war; leaders have passed away; there are changes in the administration; uncertainties on every hand, somewhat similar to those which faced Isaiah. You have responded to the call of the Lord in the midst of these uncertainties even as Isaiah. The call which Isaiah received was the result of his habitual visits to the temple. Had he not been in the position of a godly man and in the attitude of worship, he probably would never have received such a call. Likewise, I would infer that had you not undergone the years of preparation which have been backed up by your constant interest and love of the church, surely you would not be answering such a call in these uncertain times.

As you enter upon the role of a minister, I would remind you that there are two kinds of righteousness. One is characterized by the attitude of the Pharisee in the time of Jesus our Lord. This is portrayed very forcefully in the account of Jesus when he said, "Two men stood in the temple to pray. One was a Pharisee. He prayed with himself thus, 'Lord, I thank Thee that I am not as other men'." It is this exclusive type of righteousness which has led to a great deal of religious bigotry and persecution in the formation of sects within the Christian church through generations. There is another type of righteousness, however, which though considering the law as important and the details of personal life sacred, still is willing to go beyond those things to obtain the spirit of perfection. It is this type of righteousness that led Jesus, the true orthodox and perfect man, to go into the home of Zacchaeus and dine with him; to allow the scarlet woman to anoint his head with oil; and to call Matthew, the Publican, to become his Disciple and to say unto the man, "Arise, thy sins are forgiven." This is the type of righteousness which I commend to you as a minister. You will strive to attain perfection both in your personal life and in your religious beliefs, but they are never to come between you and any other human beings as a barrier to fellowship. Our beliefs and our doctrines are only the vehicles by which our own personal convictions are carried through life, but the vehicle must never become the driver or interfere with

the goal of Christian fellowship which is one of the real aims of the Christian church.

Finally, I would tell you of a parable which no doubt you have heard. It seems there were two woodcutters. On one hand the first woodcutter always arose early and hastened into the forest with his ax and began cutting. He labored faithfully and strenuously all day long from early until late and then as darkness closed about him, he began to calculate how much wood he had cut. The second woodsman arose early likewise but leisurely attended to his personal matters, and then after breakfast, took his ax and stopped by the grindstone and spent some time seeing that it was sharpened each day. This woodcutter arrived in the woods somewhat later than the first, worked with greater ease because the strokes of his ax, which was sharper than the other, cut deeper into the wood, and at the close of the day when the tally was made, it was discovered to the surprise of many, that he had cut a greater pile of wood than the other man.

This parable has a particular meaning to you in the ministry, for you have through the years of your college and university preparation, lingered at the intellectual grindstone sharpening your mental ax, preparing yourself for a more effective ministry. Now that preparation has been made, the parable applies that you need to continue to sharpen your ax every day by study, meditation and prayer, lest it become dull and though you labor industriously, the accomplishment will not be made.

And now may the grace of our Lord and Savior Jesus Christ be upon you as you enter His ministry and the Holy Spirit promised by our Savior be with you to lead you in all the ways of truth, and the fellowship and communion of the Christian Saints be yours in a rich measure as you enter among them to become their minister.

Mightier Than Steam

I go out into the streets of this great city. I hear everywhere the hum of industry. I see great blocks of buildings going up under the hands of busy mechanics. I see the smoke of the machine shops and foundries where skilful artisans are constructing the marvelous productions of inventive genius. I see the clipper ships discharging their cargoes. . . . The banks are open, and keen-sighted capitalists are on "change."

And when I go to visit some little schoolroom, where a quiet woman is teaching reading and spelling, the school seems to be something distinct from the busy life outside.

But when I pause to remember that the

steam engine was once but a dim idea in the brain of a boy; that intelligence is the motive power of trade and commerce; that the great city, with its banks and warehouses and princely residences, has been built up by skilled labor; that in the construction and navigation of the ocean steamer so many of the principles of art and science must be applied—I see in the public school, with its busy brains, an engine mightier than one of steam; and the narrow aisles of the schoolroom broaden into the thronged streets of the great city.

I know that the schoolboys will soon become workers; that one will command a steamship, and another will become the engineer. One will be a director of the railroad, and another will ride over it to take his seat in the Senate of the United States.

One will own the quartz mill. Another will build the machinery. Still another will invent some improved method of working its ores. One will be the merchant who shall direct the channels of trade. One will be the president of the bank. Another shall frame laws for the protection of all these varied interests.

And the teacher, whose occupation seemed so disconnected from the progress of human affairs, becomes a worker on mind which shall hold the mastery over material things.—*John Swett, 1867 (NEA Journal, April, 1947).*

* * *

And the minister, whose preaching to children, teachers, parents, farmers, villagers, and city-dwellers, seems so remote from both schools and every-day human affairs, is actually engaged in building spiritual mastery over both mental and material life and activities. In keeping with the language of the day, we may say, the minister's work is *Mightier Than The Atom!* The progress of man on earth depends upon our spiritual attainment. Like the weary burden-bearers, who put down their burdens and waited "for their spirits to catch up with them," we may well put aside much of our mental and money-gathering endeavor, and allow our spiritual life to grow-up—not to keep pace with material and educational programs and achievements, but to lead them—to chart the course.

Industrial Chaplaincies

"I was asked to serve part time in one of our industrial plants as Industrial Chaplain," writes a subscriber of long standing. He asks, "I would appreciate some information as to the working plans of other Chaplains who have undertaken such work, or who are doing it now."

Readers who have suggestions to offer, along this line, may send direct to the Editor of The Expositor, and they will find their way into The Expositor, and to the desk of the pastor in need of them.

Where Do You Find Your Texts?

Charles G. Hamilton discusses this phase of sermon-making, as follows:

Finding Texts

What books of the Bible do you use most in preaching? Is there a reason for the texts you use most often? Can we learn from each other about this phase of sermon-building?

On the 20th anniversary of my first sermon, I worked out these sermon statistics, having kept a careful record of each sermon, text, place and time, using an interleaved sermon Bible with note pages after each book.

Though most of my preaching was done in northeastern Mississippi, I preached in 28 counties of Mississippi, and 22 other states and provinces, from Florida to Alberta and from Texas to New York. I preached 5,889 sermons in 331 churches, in 251 separate locations, which should provide a basis for analysis and study.

Half the texts are from the O. T.; a fourth from the Gospels; slightly more than a fourth from the rest of the N. T. The O. T. divides naturally, with 475 from the Pentateuch; 444 from the later historical books; 558 from the Psalms; 370 from the minor Prophets.

In the N. T., 1,318 from the Gospels, compared with 1,108 from the Pauline Epistles; 188 from Acts, 256 from general Epistles, and 118 from Revelation. There are almost 200 sermons on a testament as a whole. The O. T. sermons correspond more to the divisions than do those from the N. T. My early preaching was Pauline, due to training by seminary professors. Increasing use of the O. T. has marked my sermon; an O. T. setting with a N. T. meaning being the simplest sermon background.

Preaching the same sermon many times makes a difference. The record shows that I preached one sermon 79 times; others 65, 64, 60 and 51 times; 27 were preached 20 times or more. 1,172 sermons, or less than one-fifth come from this list. Most of the sermons were preached three or four times, having served several churches simultaneously, so there are probably little more than 1,000 actual sermons.

To tabulate the Bible by books might be of interest to many:

Gen.	175	Isa.	192	Rom.	165
Ex.	214	Jer.	152	I Cor.	145
Lev.	20	Lam.	44	II Cor.	55
Num.	52	Ezek.	26	Gal.	127
Deut.	13	Dan.	46	Eph.	87
Josh.	40	Hosea	34	Phil.	98
Judg.	66	Joel	26	Col.	40
Ruth	14	Amos	57	I Thess.	31
I Sam.	39	Obad.	18	II Thess.	26
II Sam.	50	Jonah	28	I Tim.	66
I Kings	49	Micah	63	II Tim.	112
II Kings	60	Nahum	27	Titus	34
I Chron.	19	Hab.	41	Phile.	13
II Chron.	45	Zeph.	14	Hebr.	110
Ezra	10	Hag.	22	James	87
Neh.	93	Zech.	34	I Peter	37
Esther	19	Mal.	36	II Pet.	30
Job	63	Matt.	327	I John	73
Psa.	585	Mark	211	II John	23
Prov.	134	Luke	460	III John	16
Eccl.	166	John	320	Jude	40
Sol.	7	Acts	188	Rev.	118

This tabulation shows the greater number of texts from Psalms; the Gospels; major O. T. books and major Pauline: Psalms 585, Luke 460, Matt. 327, John 320, Ex. 214, Mark 211, Isa. 192, Acts 188, Gen. 175, Eccl. 167, Rom. 165, Jer. 153, I Cor. 145, Prov. 134, Gal. 127, Rev. 118, II Tim. 112, Hebr. 110, Phil. 98, Eph. 87, I John 73, Judges and I Tim. 66.

Psalms would probably rank first in the lists of texts of most ministers. Luke as the most poetic Gospel comes second, then Matt. and John. Mark is shorter, and lacks the homiletic language and elaboration.

The Commandments account for the large number from Exodus, and school sermons for Proverbs. Many will wonder about the number from Ecclesiastes, but its realistic poetry expresses a profound view of life, often ignored by easy-going Americans. The stories in Genesis, Judges, make good starting points. Isaiah and Jeremiah are easily understood. Pauline epistles are made up of salient texts, often over-used. I John and Revelations are not overemphasized.

This is not a list of favorite books, as that would be Luke, Psalms, Matthew, John, I John, Amos, Isaiah, Romans, Galatians, Revelations, Micah, Ecclesiastes, Mark. It is hard to get many texts out of small books, which accounts for the small number of texts from Amos, Micah and I John.

My favorite sermon is on St. Augustine's "Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee," with "Thou hast set eternity in our hearts" (Eccl. 3:11). To me the greatest text is Romans 8:28; the greatest passage, Micah 6:1-8; the greatest chapter, I John 4.

Why are there so few sermons on Deut., II Cor., Col? The reader can determine whether this is personal by comparing his own list of texts.

One can have an interesting session studying one's texts! Are we specializing in a few books? Are we presenting the whole of Scriptural teaching?

Sacred Records

Formation of a Custom Record Division with full facilities of a producing agency has been announced by Sacred Records, Inc., Los Angeles.

The division, headed by Bob Martin, enables individual gospel singers, musicians, evangelists, radio ministers and groups such as church choirs to record their works for an expanding audience.



Earle E. Williams (left), President of Sacred Records, Inc., confers with Bob Martin on the activities of the newly established Custom Record Division, headed by Martin.

Sacred Records, makers of a fine line of religious records, offer through their new division producing facilities of a high professional and commercial standard. The same division also offers composers the talents of more than a score of artists now under contract to Sacred Records. This method makes it possible for a composer to present his works under the most favorable circumstances to publishers, broadcasters and others.

The decision of Sacred Records to enter this custom record field, according to Earle E. Williams, president, has been vindicated by the flood of inquiries already received. Such a service, he points out, has long been needed because it offers comparatively small quantities of high standard recordings to religious groups and individuals at a low cost.

Rewards For Suggestions

"In spite of criticism of the reward plan in parish work, we have secured cooperation, many suggestions, and good fellowship with

this method," writes a reader from Pennsylvania. "Of course, we do not offer to give the earth away, nor even an electric washing machine or sweeper, but the popularity of the method in radio and printed advertising indicates the mood of the hour. We secure our "rewards" from local merchants, such as roses, bushes, bulbs of various kinds, flashlights, cooking utensils, canned goods, garden tools and toys. We try to be most careful in assigning the gifts to groups where the winner will value the reward. For instance, members of a young married couples group had a six months reading and discussion course on topics of the day, as related to their own problems. Each member was invited to write ten suggestions for improving family relations; five within the family circle, five as concerns neighborhood and community relations. The suggestions were handed in two weeks prior to the group-fellowship-dinner. A committee had been agreed upon to review the suggestions, and a prize of interest to the woman who won the award was supplied by a local store. The committee was made up of the group leader, the local school principal, and the chief of police, so it attracted community-wide attention."

"We had another contest among young people, in the form of a weekly quiz program, the winner of each program receiving points for the quiz questions sent in each week by members of the parish; the quiz just prior to the weekly fellowship lunch, prior to the evening service. The prize was a two-year subscription to a magazine of the winner's choice, offered by a local newsdealer."

Anniversary Observance

Two interesting suggestions have come recently from Expositor readers for increasing gifts to building or memorial funds.

The Rev. Richard L. James, pastor of Battery Park Christian Church, Richmond, Va., sends a card, 3½ x 7½, two-ply, green in color, scored across the center for easy folding, to fit into pocket or purse. At the top of the card is a reminder that the Church Building Fund, to be launched on Dec. 22, holds top priority on the Christmas Gift list. There are spaces for names of members of the family and two additional reminders, with the suggestion that the gift to the Church may be deducted from income tax report. Of course these are distributed well in advance of the day designated, and after all preliminary publicity has been completed.

Another comes from D. A. Cook, Chicago, calling the membership to observe the birthday

of the Church, the 25th anniversary, with parish-wide fellowship, plus a worthwhile gift to the Church, for much-needed equipment and improvements. This card is designed much as one above, white two-ply, printed in pink and blue, with the birthday cherub pulling a church along with satin ribbon. Individual gifts are encouraged, as well as organization gifts, all to be listed on a poster, large enough to accommodate the name of every member and organization, the illustration the same as on the smaller cards; names to be entered on the poster as the gifts are turned in to the Gift-Fund Committee. By the way, the Gift-Fund Committee is made up of a representative of each organization, and three young people.

Wisdom In a Nutshell

Power is always peril.
It takes time to be intelligent.
Teachers are keepers of the spirit.
To enjoy leisure is to enjoy freedom.
The wealth of democracy is in its people.
The business of intelligence is to guide action.
Knowledge without the spirit of service is dangerous.
Try to add something to the stature of all around you.
Successful careers do not just happen; they are planned.
Teach your pupils to look for something beautiful every day.
The place for the teacher is on the firing line of civilization.
Think only of the best, work only for the best, and expect only the best.
Judicious praise for worthy effort is one of the most important arts of the teacher.
To give oneself generously on behalf of a worthy cause is the noblest sport known to man.

—From *The Editor's Page*, NEA Journal

Liberty On Wheels

Announcement is made of plans to take a collection of priceless original American documents across the country on a special train, to begin exhibitions this spring and continue for a year.

The Freedom Train, to provide exhibitions of such precious documents as the Bill of Rights, Emancipation Proclamation, Gettysburg Address, and many others, is part of a nationwide plan to acquaint American citizens with their own precious heritage of government, citizenship privileges and obligations, and their

cost to achieve. The plan as now announced is to tour all the states of the union, stopping in at least one city in each state. The specially constructed train is planned to provide protection against fire, humidity, climate, and vandalism.

Of course, the idea is to reach the young people and children of our nation. Tours to see the exhibit may be planned by securing information from the Attorney General, Department of Justice, Washington, D. C.

Guide For Lay Mission Workers

Among the many practical suggestions for putting our Christian theories to work in our own communities, *The American Lutheran*, April, 1947, issue, pages 12-14, says:

"Suggestions for the first visit to new arrivals in town—

1. If you like to bake or cook, take a gift to a new arrival in town.
2. Offer your help to show the shopping district, markets, etc.
3. Offer your help (as a friendly Christian) in family adjustment to new surrounding.

Note: If we do not love a person, and are anxious about material well-being and happiness, how can we truthfully be concerned about the condition of his soul? Befriend the newcomer. Make him feel *wanted*. Show him that you are concerned.

You may be able to secure the issue at your local library, or from a local pastor. The "Directions" for a Visitation Campaign are built on the long-used "Each One Win One" plan long published by *The Expositor*; this is called "Each One Reach One." Read it. Then get "A Workable Plan of Evangelism," Bryan, Abingdon-Cokesbury Press, \$1.50, as a basis for setting your ideas into motion.

Films Shown at County Fair

Church groups throughout the country might well acquaint themselves with the possibilities and opportunities offered by the County Fair for exhibits, contests, films depicting group, Sunday School, or Day School activities. A report comes from Reading, Pennsylvania, that one Church group showed films of its activities to more than 187,500 visitors; also, thousands of tracts and other pieces of printed matter were distributed.

Resident pastors of areas where County Fairs draw many thousands of visitors each year may well study the possibilities for joining hands with community leaders in putting Church

activities into the County Fair. The talent available in each community for such a project will surprise most of us.

Emphasis on Family Life

Mounting divorce rates, unsettled living conditions, and crime among children under 20, demand emphasis on the need for parental responsibility toward care and discipline of their children; temperance in many phases of family life, including the use of intoxicants; and most important, the need for religious training, and the practice of that religion within the home, as well as attendance at church and Sunday schools.

Denominational publishing houses are offering many suggestions to help in this need, and plans for using it through the months of May, June, July and August should be considered by all pastors. Many such items are labelled for "Mother's Day" or "Family Week," etc., but a careful study of the suggestions will bring forth many suggestions for use at any time in the year. Character building is a constant process; it is not related to dates printed on calendars or programs.

Vacation Study

If you have not secured a prospectus giving information about the Winona Lake School of Theology, Winona Lake, Indiana, two sessions this summer, early application will bring you printed matter about the first session from June 26 through July 12, and the second from July 17 through 31.

Inserts in Radio Fan Mail

Local radio stations receive large volumes of fan mail. How many of us are alert to the possibility of supplying Christian tracts for use as inserts in outgoing mail from the radio station? We learn that some ministers supply reviews of outstanding books for such use. If you are using this channel for distributing Christian literature, other readers will be interested in knowing about the methods used.

So Long As There Are Homes

So long as there are homes to which men turn
At close of day,
So long as there are homes where children are,
Where women stay,
If love and loyalty and faith be found
Across these sills,

A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn
And there is bread,
So long as there are homes where lamps are lit
And prayers are said:
Although a people falters through the dark
And nations grope,
With God Himself back of each little home
We still can hope.

—*Author Unknown.*

Never Argue or Give Advice

"It's all a process of selection—of making up your mind what you want out of life and using your time and strength for that" is Sophie Kerr's reply to a reporter, who asked her recently, "How do you get it all done in 24 hours a day?"

Sophie Kerr, one of the country's foremost writers (19 novels, 500 short stories, many essays and articles, and a successful Broadway play) finds time for a lot of things most people long to do, but never get done.

Among her "rules" for living is careful planning of both her time and energies to cover what she wants to accomplish. "Whatever I've done has been helped by the fact that I never look back or bemoan a mistake. Most people don't notice your mistakes anyway. They're interested in themselves and don't care what you do as long as you don't interfere with them. When a thing is done, let it go, get the lesson out of it and go on to something else right away.

"I also save myself a lot of wear and tear by not arguing. Arguing seems to be a kind of expansion of egotism, so when people begin to argue, I just think about something else. And I never give advice. So I save a lot of energy, which I can use for other things.

"As to the house, remember an orderly room always looks clean; a disorderly one always looks dirty!"

Miss Kerr knows just about where she will be any time tomorrow. By ten o'clock she is at her desk for a two-hour stint that produces 1,000 words. When the telephone rings she answers it herself, and goes right back to work. Says it is much quicker than re-telephoning the people who called. Afternoons and evenings she uses for living, from which emerge her plots.

Man's tense impatience reveals a void where calm and confidence would reign if God were there.



THE PULPIT



LOCUST YEARS

ORVA LEE ICE

Joel 2:25: "I will restore to you the years that the locust hath eaten."

AMONG the clearest and most pleasant memories of my boyhood home is that of the locust tree where we used to hitch the family horse. It was a pleasant spot between the house and the barn, well shaded by the branches of the trees. Perhaps it was only an association of names, but as I remember, it was there in that locust tree on the long summer afternoon that we heard the song of the locust. Even the child's heart, untired and untainted yet with life's experience, caught a note of something that was sad and melancholy in the music of the locust. When we heard that song we knew that summer was waning and that winter was on the way.

But here are locusts of a different order. This strange volcanic book of Joel describes an invasion of locusts. It was as terrible and disastrous as the sixth plague in Egypt.

Locust Years and the Damage Wrought by Evil in Human Life

One of the scholarly old commentators made painstaking search through all available records to discover in actual history something comparable to the damage wrought by the army of locusts described in the Book of Joel. Finally, he came to the conclusion that to find a parallel to what is described here he needed to go no farther afield than his own heart. "Joel's locusts, I see now and am assured," he writes, "are not so far away as Arabia or Palestine. For all Joel's locusts in all their kinds and in all their devastation are in my own heart." Thus the best commentary on this Book of Joel is our own heart.

But before we speak of the damage and waste wrought by the locusts of sin and transgression on our own part, let us think for a moment of locust years and locust blight

which have come upon us through no fault of our own, as far as we know, but are a part of the misfortune and fate of life. Some will remember weeks or months, or even years, of sickness, long months of sorrow and frustration and disappointment. Those periods and stretches of time in your life may have appeared to you as barren places, locust years, without progress or profit or spiritual education of any kind.

Again, there are the locust years of the blighted and scarred places of life, which are due to the injury and hurt done by others; for great is the power of one life to hurt and injure and sadden and damage another life. There are not a few who look back to such periods in their life. Their life was made hard by another's unkindness or thoughtlessness, or injustice, or malice, or falsehood, or betrayal. In the marriage relationship there are some who must think of long periods of frustrated happiness and of deep distress. When they look back, a pang of new sadness comes over them as they think of the happiness that might have been, but which was lost forever to them, not through their own fault, but through the fault of others.

But more in keeping with the text, for this plague of locusts was a judgment on sin, is the thought of the injury that is wrought in the human heart through transgression and sin. Just as one locust was the prediction and prophecy of the filthy host which was to follow, so one sin, or even the first known sin, is a prediction of what is to follow. What could be more moving than some of those passages in the great works of fiction which relate the first departure from the path of virtue and the first giving of the soul over to iniquity. So is the sadness of the first mark or scar of evil in human life, the first stepping aside from absolute truthfulness, the first deliberate and wilful disobedience to conscience, the first permitted indulgence in impure thought or act.

Across the pages of the diary and biography of life we must not infrequently make the entry, "Locust years." They were years when we broke through the barrier that conscience reared in our path; or when we were led by the seductive whisper of evil desire; or when we were moved by unkind or ungenerous feeling; the time when we were false to our higher self; the time when we let precious opportunities pass by, and now we would give all that we possess to have them again, even for a single day. So every sin leaves its mark upon the soul.

In the Book of Revelation, John describes an army of locusts under the leadership of Apollyon coming out of the abyss to do battle against mankind. These locusts had on their head what seemed to be crowns of gold; but the sting of death was in their tails. As we look back to the locust years we can see how we were deceived by the gold crowns on the head of temptation and sin. Now we know that back of that mask was the sting of unhappiness and of guilt.

The Divine Restoration and Compensation

If we had to stop at this point, it would be rather a discouraging theme. But we go further than that. When the people repented God took away the judgment of the locust. He not only removed the locusts, but removed the terrible marks of the injury that they had wrought in the land. That is what he meant when he said, "I will restore unto you the years which the locust hath eaten." So is it with God's gracious dealings with our souls.

This is true, first of all, of those losses, and sorrows and sufferings which have been due, not to our own transgressions, but are a part of the appointed experience and discipline of life. In all these things, through repentance and faith, there is a possible blessing. Out of the night I happened to hear a radio voice. The speaker was talking with someone who had come with a personal problem and with a story of injury and wrong done by another. The man must have been a Christian, at least he must have known the great Christian remedy for such troubles, for he assures this person that what she had passed through might in the end bring a great blessing to her life. She had made this investment of sorrow and bitterness, but in exchange she was going to get something lasting and beautiful and true. That is exactly what God says here, "I will restore to you the years which the locust hath eaten."

The Psalmist in his distress, or rather after the storm had passed, and looking back, said, "It was for my good that I was afflicted." Note that he did not say "It *is* for my good." That,

at the time, was too much for him. But looking back, he was able to say, "It *was* for my good." If, as we are told, even Christ our Elder Brother was made perfect through suffering, then it will not be strange if our poor, broken lives can be blessed by adversity.

A woman of wealth, her home in Chicago, was on her way with her four daughters to visit an aged mother in Paris. Off the coast of Wales the steamer was run down by a Scottish sailing vessel and sank in a few minutes, carrying several hundred passengers to a watery grave. This woman was picked up by a boat, but her four daughters were drowned. When she reached land she sent a cable to her husband in Chicago, "Saved alone. What shall I do?" When she and her husband, afterwards reunited, began to think about those words "Saved alone", and God's providence in their lives in the death of their children, they resolved to devote their lives and their wealth to the welfare of fellow passengers on life's journey. The beautiful method that they selected was the establishing in Jerusalem of a clinic for little children. So adversity, when accepted in faith and hope, has great power to bless your life.

But more strikingly is God's wonderful restoring power illustrated in the way He restores the damage wrought by sin. "I will restore!" When God says that, it does not mean that He cancels His other saying that the way of the transgressor is hard. The way of the transgressor is always hard. Nothing, not even Golgotha's agony, can ever make it easy; and if it were made easy, the moral foundations of the world would crumble. But that is not all that God says to us. He tells us that He can restore. "Who knoweth if he will return and repent, and leave a blessing behind him?" The Greeks exalted the idea of retribution so high that they held that nobody, not even God, could escape from himself or change his heart. But over against this is the sublime Christian idea of forgiveness, that even the worst of sinners by repentance and faith can change his heart and so escape the final penalty upon sin.

"I will restore!" That is God's marvelous word for our soul. Old Manasseh, the wicked king who reigned in Jerusalem for fifty years and did greater evil to the cause of God and the people of God than any who had gone before or any who came after him, down in the land of captivity in Babylon, and suffering under the judgments of God, scorched with just retribution, heard that word of God, "I will restore," and humbled himself and repented and prayed to God, and God restored him and put him back on his throne and made

him a blessing instead of a curse to Israel and to future generations. David, in the day of his awful transgression and fall, and when he feared that God was going to take His Holy Spirit from him, heard that marvellous word, "I will restore," and he repented and prayed, "Restore unto me the joy of Thy salvation." And God forgave him, and restored unto him the joy of salvation, and made that chapter in his life a blessing to the generations to come, so that ever since David has taught transgressors the ways of God, not only God's hatred of sin and His judgment upon sin, but His willingness and His power and His goodness to forgive and restore. Peter, out in the night, weeping bitterly after he had cursed and denied his Lord, heard that wonderful word, "I will restore," and repented and was restored and strengthened his brethren, and

strengthens the brethren of Christ today. St. Augustine, wallowing in the pit of sensuality, occasionally vainly seeking to break his chains, heard that wonderful word, "I will restore," and turned to God, and his locust years became a blessing to mankind.

In one of the cathedrals of England there is a beautiful window through which the sunlight streams and which displays the facts and personalities of the Old and New Testament and the glorious truths and doctrines of the Christian revelation. This window was fabricated by the artist out of broken bits of glass which another artist had discarded. Out of our sins, out of our mistakes, out of our failures, God's love and power, aided, if I may be bold enough to put it that way, by our repentance, is able to reconstruct that which is forever fair and good and true.



THAT THEY MAY ALL BE ONE

ORVIS F. JORDAN

Text: Neither pray I for these alone, but for them also which shall believe on me through their word: that they may all be one, as thou Father art in me, and I in Thee, that they also may be one in us: that the world may believe that thou didst send me. John 17:20-21.

DESCRIBING the fall of the Roman empire and ascribing this fall to the quarrels of Christians, Gibbon made the cynical remark, "Behold how these Christians love one another." The failure of Christians to love and to cooperate has made more infidels than all the attacks of skeptics and enemies of the faith. There is a very practical reason, then, why Christians of every name and creed should be deeply concerned about the unity of the church.

The seeker after religious truth finds the divisions of Christianity a stumbling block. How shall he decide which of the competing churches to join? This fact accounts for the large number of praying people outside the churches, people like Abraham Lincoln.

When one inquires why the church has such difficulties in maintaining unity of fellowship and program, it must be replied that human nature is such that in every society there are centripetal and centrifugal forces. It

does not matter whether human beings are associated in garden clubs, lodges, P.T.A.'s or churches, this fact appears. Probably it could be shown that churches suffer less than some other organizations from divisive tendencies. However, a study of the new testament will show how the problem was recognized and met in the long ago.

After the death of Jesus, one discovers lines of cleavage in the infant church. A council was held in Jerusalem to determine the attitude of the church toward the work Paul was doing. It was presided over by James, the brother of our Lord. The threatened breach did not occur but unauthorized Judaizers did dog the steps of Paul by trying to graft Jewish legalism on his infant churches. Paul had to withstand Peter to the face, he tells us in his Galatian letter. Perhaps the greatest Christian unity project of the apostolic age was that in which Paul and his companions gathered a large sum of money from the Greek churches to help the poor Christians in Jerusalem. Thus the apostolic church retained its unity through conference, prayer and gifts of love.

In the age after the apostles, there were many small sects. There was no central authority to restrain them. The study of them would be too burdensome for our present purpose. It is interesting to note that following the methods of tolerance, the cranky sects dis-

appeared one by one. It was not necessary for any ambitious churchman to wet-nurse the truth. The truth took very good care of itself.

The first great division in the church was that which took place in 1054, over four hundred years before the days of Martin Luther. Michael Cerularius, patriarch of Constantinople, was excommunicated with many curses, by Pope Leo IX. This first division occurred chiefly by reason of the effort of the bishop of Rome to establish an arbitrary rule over the whole church. There was a doctrinal issue so difficult for any but trained theologians to understand that one doubts that it had much to do with the division. The cleavage remains to this day though the religious beliefs and practices of the Eastern church are almost identical with those of the Roman church.

Many people suppose that Martin Luther initiated the Protestant Reformation. He really did not, but he did bring it to success. John Wyclif, of England (1320-1384), translated the Bible into English for the first time. His writings attacked the leading doctrines of the Romanists, though he himself was a Catholic priest. His works were known to John Hus, of Bohemia, who became a martyr to Protestant views. The cottage meetings of Wyclif were the fore-runner of Protestant prayer meetings, and his Bible study groups set an entirely new pattern of Christian fellowship.

Martin Luther headed the Reformation in Germany. The canard that he broke with the Roman church to marry a nun is totally unsupported by the facts. He met this nun for the first time many years after he had been excommunicated. His German translation of the Scriptures was a great contribution to the religious life of Germany. A part of his controversy with Rome was with regard to its autocratic administration of church affairs. He protested the selling of indulgences by Tetzel.

That something was very wrong with the church of this period is to be seen in the fact that independent Reformation movements sprang up in Switzerland, France, England and Scotland. These resulted in many cases in national churches, chiefly in Lutheran, Episcopalian and Reformed systems. The latter is known in Scotland as Presbyterian. That the Roman church really needed to be reformed is seen by the fact that it had a counter-reformation within the church after it had lost nearly all of northern Europe.

The divisions of Protestantism arose not because of quarrels but because each nation of northern Europe had its own brand of reformation. However in some nations, notably in Britain, there were "sects" which are now

known as Baptists, Friends, Methodists and others. These are sometimes called "free churches" since they were never supported by taxes. Against these the State churches sometimes waged bitter war, and this is another of the unhealed sores of the Christian church.

When immigration to America set in, people went to the new land who were members of the various national churches and of the various European sects. What this did to America may be illustrated by the fact that there are no longer any Wesleyan Methodists in England but the Wesleyan Methodists of America are still a separate group, remaining outside Methodist reunion.

Three large denominations and some smaller ones have been born in America, notably the Disciples, the Mormons and the Christian Science movement.

Many denominations in America were divided during the Civil War, North and South, and these divisions remain for the most part, except for the reunion of Methodists.

In some instances the conflicts of bishops have split denominations. The Evangelical Association divided over the claims of two bishops, but when the bishops were dead, the people were reunited. The United Brethren in Christ are now two denominations, one conservative and the other radical.

This will explain why in America we have more than 250 separate religious denominations. These do not all arise out of a quarrel, but some of them do. The total situation is one that spells competition and futility in many enterprises.

Lest we should be too discouraged by this picture, let us examine the present situation for unity. Perhaps there is more than we realize. There is an essential unity of faith. The churches, Catholic, Protestant and Orthodox confess a faith in God, Christ, the Holy Spirit, salvation, a Christian moral code and the future life, with only minor variations. As a matter of fact the Apostles' Creed is said in the older churches, Protestant, Catholic and Orthodox, with no variation.

The unity of the churches is seen by their use of Christian art and music. In Protestant Sunday schools one will see many Christian pictures of Catholic origin used. In any ordinary Protestant church one can hear Catholic, Unitarian, Episcopalian and other hymns while in Catholic churches one can hear Methodist hymns at times.

The interdenominational efforts of the generation show that whenever the Protestants developed a great concern over anything, they sought some way of getting unity of action.

Organized interdenominationally were the Sunday school movement, Christian Endeavor, the Y. M. and Y. W. C. A., the W. C. T. U., the Foreign Missions Conference to name only a few. Even Catholic churches cooperate with Protestants and the non-religious in the support of the Boy Scouts and the Girl Scouts.

The effort to bring the whole church of God into organic unity has produced a number of proposals. Nearly every Christmas the Pope of Rome has issued a call to "schismatic" Christians to "return" to the fold of Peter. Only one thing is required and that is to accept the Pope as infallible in faith and morals and the vicar of Christ on earth. Naturally that drags the whole Roman system in after it. Since this dogma is officially only a hundred years old, this does not sound much like becoming a part of an "apostolic" church. It is union by surrender. Though the concern of the bishop of Rome over our souls is touching, we do not feel that he has found the formula of unity.

The bishops of the Church of England and other Episcopal churches offer the Lambeth Quadrilateral as a basis of unity. There are four requisites for the unity of the church, according to these bishops. These are the Bible, the two creeds, Apostles and Nicene, the two sacraments of baptism and the Lord's supper, and the rule of bishops in the church who can trace their succession to apostolic sources. It is on the last of these that Christian unity always fails. For two hundred years Presbyterians and Episcopalians have tried to unite in Britain but always failed owing to this requirement that ministers that have not been ordained by bishops should be reordained. Roman Catholics refuse to recognize Anglican orders.

In some countries the union of denominations by conference and compromise has been a wonderful success. One hundred and fifty years ago Scotland was divided and subdivided in religion. Today the vast majority of its Christians belong to the Established Kirk which is Presbyterian. In Canada the Presbyterians, Congregationalists, and Methodists united and to this union was added several hundred community churches. There is a small continuing Presbyterian church. The union is now twenty years old and a wonderful success. The united church has established 1,200 new churches where they were needed, and have consolidated churches where this needed to be done. The united church has in a few years increased missionary giving by twenty per cent. One now sees in most villages of Canada only "The United Church of Canada." This suggests the need of a United Church of the United States.

The church federation movement is a noteworthy advance in Christian unity. Eighteen denominations in Chicago agree to establish no new churches without conference and the operation of comity. There is a state federation of churches operating outside of Chicago, a national federation called the Federal Council of Churches which secures the cooperation of 28 denominations. More recently organized is the World Council of Churches which may secure the cooperation of the Eastern Orthodox Churches.

The community church movement came into being during World War I as an effort to get something done in villages and smaller communities in the matter of effective church unity. It has brought into being about two thousand churches variously known as community, union, peoples' and federated churches. It has proven right up to the hilt that laymen of various religious backgrounds can live in the same church with love and cooperation. It has avoided organizing very extensively for it has wished to escape becoming another denomination. It cooperates with the various denominations and union bodies in missionary work and service. Some of the very greatest Christian leaders see in it an approach to the whole problem of Christian unity in America.

E. Stanley Jones, the great missionary, has a unique proposal in the field of Christian unity. He proposes the federal union of the denominations. This would be analogous to the federal union of our American states. By this plan for a long time our standard denominations would practice interchange of members and ministers and establish many forms of united effort such as possible. His persistent espousal of this idea helps to keep the need of unity of the church before our minds. He sees the community church as a means of making church consolidation effective in villages.

Before the church can unite, it must develop certain spiritual attitudes and adopt certain techniques. Perhaps the greatest prophet of Christian unity we have ever had in America was Dr. Peter Ainslie, of Baltimore, who went up and down America holding Christian unity conferences. He secured the cooperation of some of the greatest Christian leaders of his time. He set out on the principle of "the equality of all Christians before God." This is very different from the approach which says "you are wrong and I am right; accept my platform of unity." His great tolerant and brotherly soul saw good in all religious groups.

He was a very spiritual man, and he held that we may not hope for unity unless we approach it just as Jesus did. The Master prayed

again and again for the unity of his disciples that the world might be able to believe. Dr. Ainslee's conferences demonstrated the fact that Christians cannot quarrel and pray at the same time. Prayer involves humility and the quest of the Divine leadership.

His method was that of conference. In these conferences he was not seeking for differences so much as agreements. He found many more than those which we have enumerated. He discovered from the new testament that agreement in religious opinions was never

required in the early church. Unity came from love for Jesus Christ, love for the brethren and a willingness to sacrifice for the common good.

Do you believe that Jesus' prayer for the unity of his disciples will ever be answered? Or do you think he prayed a futile and impossible prayer? To ask these questions is to hear the answer in our hearts. What Jesus prayed for shall one day come to pass. It may not arise out of any plan of unity now in sight. But God will one day grant this prayer. It must be fulfilled.



THE AUTHORITY OF JESUS

T. N. TIEMEYER

WHEN the architects were making plans for erecting the Empire State building, many people said, "It can't be done. You cannot erect 102 floors of concrete and steel and expect it to stand." The engineers answered, "If we can make our foundations deep enough and strong enough, there is no limit to the height that we can make a building." Time has proven that the foundations were deep and strong enough because that 1,029-foot building still stands proudly erect.

The church of Jesus Christ is like that building. It, too, stands bravely firm in our world today, a mammoth structure spanning the years and resting its weight on the foundation of that strange man of Nazareth. There are always critics and skeptics, who have no sense of spiritual values, to whom the church is an amazing puzzle. Not long ago, one of them challenged the leaders of the Christian Church and accused them of being unrealistic and unaware of their precarious position. He saw the church to be "a Gargantuan institution with hundreds of thousands of leaders, millions of willing servants, a billion followers, and billions of dollars invested in its program." Unable to understand, he declared, "It seems to me that this is too ponderous a structure to be built on the flimsy assumption that one man who lived twenty centuries ago, about whom very little is known, is supposed to be the Divine Son of an Almighty God."

May God bless that critic for he certainly made a point. It is true that the structure of Christendom rests its full weight on that conviction. Yet how can we prove to him that the foundation is adequate? We could use our

Empire State Building as an illustration once again and say, because it still stands we know the foundation is true. But we can afford to be even more critical. Christianity fears no facts, no research, no science or honest probing. From honest doubts great faiths are built. So we turn to inspect our foundation.

At the very outset, you will own, either from your personal experiences or from social sciences, that man will always seek to create or discover a philosophy of life. Perhaps he simply calls it his outlook on life. As he begins to think and explore, he contacts other minds and systems of thought. Some of these will harmonize with his outlook and he becomes a follower of a certain individual or school of thought. These guiding minds will become his authorities. Thus at least, skeptic though you may be, you will have to admit that this Jesus deserves to be classed with the authorities on the art of living.

But why should people consider Him greater than the rest? Why are we not Buddhists or Mohammedans? Kant was a great teacher, why not build churches to his glory? Plato was one of the avatars of wisdom but we do not read his writings from our lecterns. Aristotle, Lao-tze, Marcus Aurelius, Schleiermacher, Emerson, all of these were brilliant minds, but we never offer our prayers in their names. What was there so distinct and superior about this Nazarene that His authority should be recognized above theirs?

In answer we could quote Jesus as saying "full authority has been given me in heaven and on earth." But that would hardly be an acceptable proof. Perhaps He was a megalomaniac or a paranoic. Then, we will go about

in a more convincing manner, testing Him as court of justice or a laboratory technician.

The Evidence of His Life

What did He do while He was living? We admit that the records are limited and that His public life lasted no longer than two and one half years. Consider, however, that we have our accounts of His life compiled by four different authors and that they harmonize to an amazing degree. In a court of law, if two people will agree on evidence it is usually acceptable. Here we have four witnesses in agreement, or even five if you include the testimony of Paul. Yes, the manuscripts are ancient but thousands of fragments have been found, compared, sifted, and tested, and only men has our gospel been pieced together. No other literary work in all history has been so carefully studied, critically analyzed, so cautiously edited, and so painstakingly authenticated as our New Testament.

Well, then, if the gospel is true, or even partly true, we want to know what it tells us. Its authors tell of a man in days of cruelty speaking of love. They picture a teacher in times of degradation speaking of high morals. They show a learned man in days of doubt define a single God so clearly that others for the first time could see Him in their mind's eye. They portray an amazing personality who, single-handed, defied entrenched evil and corruption, willing to die for His crusade. They tell appealing stories of tenderness and astounding stories of sacrifice. They show how this master used techniques in human relations that are as modern as the latest minute, how He demonstrated power that is only partially understood today, how He expounded a moral law and structure of our universe in terms that the most advanced scientists are now beginning to use. Time is proving that this man of Nazareth is not dated. He is not a part of the first century, His thinking, teachings, and grasp of life problems are so far advanced that we are breathless trying to catch up to Him.

Sincere seekers often bog down when they come to the miracles of Jesus and believe that these fantastic stories are proof that the gospels are unreliable. But the contrary is true; they help to authenticate the records. These biographers were so eager to have their gospels believed that none would have dared to include any false testimony. Rather do I believe that so amazing were the deeds of the Galilean that his writers omitted most of them for fear of the skepticism of the readers.

But if the miracles cloud your vision of Christ, then forget them at least until you are

able to understand them in a different way. For the greater miracles were not in His seeming defiance of natural laws but in the winsome transformations that came to pass in the people whose presence He blessed. This surely is an accurate test of the quality of any man, that we dare ask how he influenced the people who knew him. For answer take the young man John. Read his gospel and try to imagine what must happen to a man's life before he can leave such a testimony. His gospel is a reverent poem of praise to Jesus, a confession of how he was influenced by Him, and an impressionistic portrait of a master by one who came under His spell. You might think it the excusable enthusiasm of a beardless youth, but remember that this gospel was not written until John was an old man. It did not represent a flash-in-the-pan decision that Jesus was the Son of God but was rather the result of a lifetime of mature contemplation. Or perhaps you prefer the evidence of a lawyer whose legal mind would hardly permit him to indulge in unsound extravagances. Paul, the critic, analyzes, defines, scrutinizes, and philosophizes over his discovery of the Christ spirit, but underneath it all you realize that some tremendous, soul-shaking experience gripped him as he had never been seized before.

The Evidence of History

Alright, suppose He did have a magnetic personality in His day. Many people do. But how does that prove His value for the world that existed after Him? Now comes the unbelievable part of the story. Usually when people die and are buried, little more is heard about them. But not so with this man. Only a few days after His burial remarkable events began to take place. Men who had seemingly been defeated were galvanized into action as if stung by an electric shock. Stirred by an inner dynamic, this inner circle of friends parted to carry stirring messages to the ends of the known world.

Those were days of many gods and multitudes of faiths. It was not easy for any new teaching to survive, especially one that claimed its origin from a race so despised as the Jews. There were the dieties of Rome, the philosophies of Greece, the mystery religions pouring in from the East, and the metaphysical systems of the Gnostics to compete with. Yet the message of Jesus and the personality that supported it survived and gained strength while other beliefs withered and disappeared. Then the impact of this new faith met head-on with the northern European religions and again it triumphed. The banners of Christ marched

through the forests of the Gauls, over the mountains of the Norsemen, and swept across the moors of the Druids. Still it grew in vitality because this power was a living thing. No dead hand could have given it that power.

Through the years this indomitable spirit of faith was embodied in a holy, universal church, which was imbued with the vitality of its founder. This church survived pressure from without and moral decay from within, and ever it was sustained and revived by those whom His spirit had possessed. It competed with the humanism of the Renaissance, survived the agnostics of the 18th century, adapted itself to the industrial revolution, and survived an endless succession of wars and world conflicts. Such a record could not be achieved except with the aid of divine power. Yes, history proves that this Jesus was a substantial foundation and His spirit has given infinite strength to the entire structure.

His Value Today and Tomorrow

Now how can we prove that He still has value in this century? Again we say, look at the record. I am about to make a statement that I realize is vast in its sweep and daring in its implications. Every institution, every law, every plan, every philosophy in our world today which is helping to bring to mankind its long-desired peace, hope, and happiness, has its basis in some statement which Jesus uttered long ago. Likewise, every institution, every law, every plan, every philosophy which leaves in its wake a misery of sorrow, suffering, or war is contrary to the spirit of the message of Jesus. Never has this Jesus been proven wrong. But ever, when you try His way with fairness and patience, you will find He was right. Can you make this assertion for any other person who ever lived on the face of this earth?

It is often said that the human is never perfect. Obviously so perfect a record could only come from a divine source. Certainly we have sufficient proof that Jesus is not only an adequate but a divine foundation for our daily needs. But what of the future? Many are succumbing to the fear that the atomic age will supercede Jesus and everything He said. An ancient manuscript discovered in Egypt quotes Jesus as saying "Split the rock and you will find me." When our scientists split the atom, Jesus was there. The faith He lived by and proclaimed to the world was verified in the structure of the atom. The scientists in atomic fission found order, system, intelligence, and meaning. That is an accurate description of the Father as we learn it from Jesus. The splitting of the atom has revealed that there

is an intelligent power at the very heart of the universe and its potency is for man to use. If he employs it wisely, many things will be added to his daily well-being. If he uses it selfishly and greedily, he brings destruction to himself. The atom-age teaches us that, but Jesus taught it many years ago. As we have now been convinced that the God of the universe is also the Absolute of the microcosm, come what may in future developments, be they atomic, electronic, or supersonic, they will never refute but only authenticate the convictions of the Master of Nazareth.

Do you think that now we have convinced the skeptic that the foundation of our Church is true and divine? Perhaps you are ready now to listen to the testimony of this man. Hear Him again as He declares, "Full authority has been given me in heaven and on earth. All has been handed down to me from the Father. He that has seen me has seen the Father. I and the Father are one." After testing His life from these many angles, these personal convictions no longer sound fantastic. In fact we see that nothing else could be true.

The Divine Creator chose Christ as His channel of revelation and on this faith have we built our church. If He can sustain the massiveness of the church down through the ages, can there be any doubt that He can sustain each individual life that trusts in Him? For after all, to be a Christian means more than living in a Christian community or attending a Christian church. It means that you have rested your life and your faith for here and hereafter in the conviction that this Jesus is God in human form, and the Way He taught is the road to eternal life. Build your life on any other contention and it will totter, sway, and eventually crumble. But build your life on the man who is the human expression of Divine Being and you will discover as Paul did, that "other foundation can no man lay save that which was laid in Christ Jesus."

The Eight Do-Mores

I Thess. 5:6. "Therefore let us not sleep, as do others; but let us watch and be sober."
 Do more than exist—*live*.
 Do more than touch—*feel*.
 Do more than look—*observe*.
 Do more than read—*absorb*.
 Do more than hear—*listen*.
 Do more than listen—*understand*.
 Do more than think—*ponder*.
 Do more than talk—*say something*.

—John Harsen Rhoades, in "The Chaplain."

THE QUEST OF HAPPINESS

FREDERICK W. BURNHAM

Text: *Psalm 128: 1-2.*

"Blessed is every one that feareth the Lord,
That walketh in His ways.
For thou shalt eat the labor of thine hands;
Happy shalt thou be, and it shall be well
With thee."

LIFE holds for men many and varied quests. There is the quest for wealth, the quest of love, the quest of knowledge and of truth, the quest for fame and power, the quest of adventure and of excitement, and, above all and crowning all, the quest for righteousness, goodness and the peace of God in the soul.

As an element in each of these high pursuits there resides a quest for happiness. In this delightful little book on happiness, William Lyon Phelps wrote: "No matter what may be one's nationality, sex, age, philosophy, or religion, everyone wishes either to become or to remain happy." The founders of our Republic wrote into their Declaration of Independence those unforgettable words, "The unalienable right to life, liberty and the pursuit of happiness." It has been well said that "Life is a school; labor and sorrow, victory and defeat toil together as teachers; but happiness is the graduating point." If righteousness and the love of God are the supreme aims of life, eternal happiness is the reward thereof.

Our Bible opens with the story of a pair who set out upon the quest of happiness and missed it; but it closes with the vision of a multitude clothed in white robes who chant their praises of happiness before the throne of God and of The Lamb. Truly the quest of happiness is the life of man.

A Definition of Happiness.

It may be well, at the outset of our discussion, to define or differentiate the meaning of our word happiness. Here are some distinctions to be noted. "Happiness is the positively agreeable experience that springs from the possession of good, the gratification or satisfaction of desires or relief from pain and evil." Enjoyment is a more vivid word than happiness; but it also means a more transient

experience. A drunkard may enjoy his debauch; but he is far from happiness afterward. Likewise pleasure is more keen; but transient. When a worthy pleasure is past, a satisfaction remains; but happiness expresses a sense of good still more abiding. One is truly happy when the concord of all experiences blends into a harmony of peace and goodwill. A brute may experience comfort or pleasure; but it can hardly be said to possess happiness. Happiness, in the full sense is mental or spiritual or both. It is abiding and may be eternal.

II. Enemies of Happiness.

There are many enemies of happiness and there are paths which seem to lead toward it; but are deceitful and disappointing. Jesus had something to say about a "Broad road that leads to destruction and a narrow way that leads to eternal life," and this is but to declare the law of happiness.

Idleness is an enemy of happiness. Idleness and leisure are not the same thing. Leisure is the opportunity for change, for fresh employment of one's faculties, as when one goes to a ball game or participates in play or wholesome relaxation. But idleness is emptiness. It is the neglect of duty or procrastination. It opens the doors of the soul to all kinds of evil spirits, hence it is a deadly enemy of happiness. Therefore, if you would be happy attend to your work and wisely employ your leisure time.

Intemperance is an enemy of happiness. How many are being deceived by its allurements! Not only the intemperance of strong drink, which is perhaps the worst of all; but also any indulgence which weakens the vital and spiritual forces which are ours. Mere pleasure-seeking may be a form of intemperance, and hence an enemy of true happiness. How many people, rushing from one place of amusement to another or listening for any sort of wise-cracks to get a laugh, are robbing themselves of the capacity for happiness!

Worry, anxiety and care are enemies of happiness. Worry, in particular, is a restless and petty and useless anxiety over what cannot be controlled. Worry is what Jesus referred to when He said, "Take no thought for the morrow, sufficient unto the day is the evil thereof." A quiet trust in God dispels worry and opens the way for happiness.

Debt, the unnecessary borrowing of money or of credit, is an enemy of happiness. It adds to the burdens of the future and becomes a cause of anxiety. Those were wise words of Shakespeare:

*"Neither a borrower nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry."*

III. Factors Contributing to Happiness.

The quest for happiness succeeds less by direct attack than as an end-product of other pursuits. In the outworking of our lives there are many contributing factors of experience which, either of themselves or by sublimation may help to bring happiness. For example: health, or the lack of it, may affect our happiness. Disturbances of nerve or brain may result in despondency, a physical cause of unhappiness. The old adage of "A healthy mind in a healthy body" has its bearing upon this problem of happiness. Of course there have been exceptions to this rule. Robert Louis Stevenson was a life-long sufferer, yet he kept "the happy morning face." You remember his sonnet:—

*"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no shining morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain:—
Lord, thy most pointed pleasure take
And stab my spirit broad awake."*

Likewise, Walter Scott and Frederick W. Robertson, the gifted preacher of Brighton, England, were sufferers from physical infirmities while keeping an inner glow of spiritual happiness; but these are exceptional men. Therefore, consult your doctor; but not too often. Don't become morbidly anxious about your health. Don't be a hypochondriac. Take wholesome food and drink, exercise, mental and physical relaxation and forget yourself.

Work affects our happiness. Good work, true work, well done is a source of happiness. Work educates. It reveals one's talents. It inspires, intrigues, and lures us toward further accomplishment in which there is happiness. Jesus was a worker. He said, "My Father worketh hitherto, and I work." It is a sad misconception that freedom from work means happiness. Freedom from necessitated labor, in order that one may devote himself to other work in which he finds satisfaction, may contribute to his happiness; but mere relief from work in order to do nothing is no guaranty of happiness. Never have we people of the United States enjoyed so much "free time" as now; but never before have we seen so much drunkenness and crime. "Let us work while it is day, the night cometh when no man can work."

Friendships affect happiness. Therefore, be particular in the choice and cultivation of your

close friends. We need not be cold or indifferent to the lives of all about us; but we may choose our intimate friends, and it is they who will contribute to, or rob us of, our happiness. True friends add to our happiness by their quality of spirits, by the inspiration of their personalities, and by calling forth the best within ourselves. Therefore choose wisely your personal friends.

Literature, art and music affect our happiness. These are the contributions of the world's choice souls, if we select the best. These are interpretations of the spirits of friends whom not having seen we may love. Therefore read the best books, subscribe for the best magazines, see the best pictures, and listen to the finest music. Avoid the cheap, the trashy and superficial.

*"Books we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow."*

—Wordsworth

Our homes affect our happiness. Of all places on earth they may make us most miserable. King Solomon understood that fact.

*"Better is a dry morsel and quietness therewith,
Than a house full of feasting with strife."*

—Prov. 17: 1

But, on the other hand, no place in all the world can afford such comfort, such sense of security, such peace and contentment as a well-ordered Christian home. Therefore, safeguard its sacred precincts if you would find happiness. Let nothing supersede its power and holiness. Keep it sweet and wholesome. Let us give time and thought to making our homes' gardens of happiness.

Worship affects happiness. Steadfast private devotion, the keeping fresh and alive the sense of God's presence and saving power, gives substance and undergirding to faith.

Prayer and the study of God's Word bring assurances which make possible the growth of happiness. But public worship also is an aid to happiness; for therein to one's own faith and courage is added the faith and courage of the congregation of believers. Therefore, as said the Apostle Paul, "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together." (Rom. 10: 24.)

William Lyon Phelps quotes President Timothy Dwight of Yale University as saying, "The happiest person is the person who thinks the most interesting thoughts." That, says Phelps, "places happiness where it belongs—within and not without. The principle of

happiness should be like the principle of virtue; it should not be dependent on things, but be a part of personality."

V. Happiness and Eternal Life

Mere continuance of existence is no guaranty of future happiness. We take our personality with us, and if we find happiness here it may be presumed we shall find it in the Land of Beyond. Character is continuous. What we are we shall carry into eternity. "Blessed are the dead which die in the Lord with the Spirit, that they may rest from their labors, for their works do follow them." Whatever in ourselves that mars our happiness must be changed here and now. The goodness and mercy of God are assured to repentance and obedience; "for it is God Himself working in us, both to will and to do of His good pleasure."

Happiness is God's plan for you and for me. Not mere pleasure, mind you; but such permanent happiness as is not inconsistent with suffering in order that a world may be redeemed. "Rejoice, and again I say rejoice."



JUNIOR PULPIT

Broken Rails

In the morning, when I wake up, I like to lie a few minutes in my bed and listen to the radio account of the news that has developed since the day before. In fact there stands a little electric clock on the table by my bed. It's an alarm clock, but instead of it ringing a bell to awaken me, it turns on my radio and I awaken to the music of some band or orchestra, often.

This morning, among other news items my radio told me of, it described a railroad wreck out in the west which put one of our finest trains in the ditch and upset several sleeping cars. Fortunately, nobody was seriously injured, although a few had to be taken to a hospital for a little while.

Wrecks are fearful things, but they can happen and they do happen. And there are many kinds of wrecks. Airplane wrecks are too common. One wonders when one sees all the autos on the highways, why there aren't more auto wrecks than there are. And train wrecks have happened rather often recently.

As you know, a train runs on a track. Its wheels have guards or flanges which keep them from leaving the rails normally. But even with those flanges, with safety signals and devices of many kinds which were all made to

prevent wrecks, sometimes we hear of fearful train wrecks, and most of them come because the train jumps the track.

Did you ever stop to think of the fact that lives like ours can be wrecked just like a train is wrecked, if it jumps the track. There are tracks on which we have to run through life. Two rail tracks, just like a train. One rail is made up of the laws of man and the other rail is God's law. As long as we stay on the track our train of life goes sailing along smoothly and comfortably and everyone is happy, chiefly ourselves.

But a broken rail, whether it be a broken law that man has made or a broken law of God, is a broken rail and the result has to be a bad wreck in which others often suffer grievously, but in which we always suffer, for we are the engineer of our train. We sit up at the head of the train in the cab and the train runs safely or gets wrecked only as we pay attention to the warning signs and signals along the way.

Certainly a train wreck is a pretty fearful thing, but it is not as fearful for us as when the train of life is wrecked because of a broken rail.

The Seeing-Eye Dog

How many of you little folks know what a "Seeing-Eye Dog" is? I didn't imagine many of you would know, so I'll tell you. A "Seeing-Eye Dog" is one of God's noblemen and I am never more thankful that the Creator gave us dogs than when I watch a "Seeing-Eye Dog" going down the street, doing his grand work.

Actually, all dogs, if they are given kindly treatment, make some of the finest pets and companions and friends it is possible for us to have, and I am just a wee bit sorry for the boy or the girl who never had a dog as a pet, to romp and play with. But of all the dogs you see, the "Seeing-Eye Dog" is one of the finest, for over a long period he has been trained especially to serve as eyes for blind people. They are given a long training until they know what they are supposed to do and then the blind person who is going to purchase the dog as a helper, has to go to the school where the dogs are trained, and there the dog and the blind person go through a training together so that both the dog and the person understand each other thoroughly before they start out together.

When both have been trained the blind man can start out with his dog and go any place without help. Of course, the blind person can't see, but the dog can and he takes

his master where it is safe to walk and keeps him from going where it is not safe.

I once knew a blind man who had traveled many thousands of miles through foreign countries with his "Seeing-Eye Dog," and one day when I was walking with him and his Lassie-dog, we came to a harmless little puddle where rain water had gathered in a low place on the sidewalk. My friend could have walked through it without more harm than getting his feet wet a little, but Lassie saw the water and steered her master around it so he didn't get wet. When we came to a crossing, Lassie would always stop, look around and when it was safe to go ahead she would lead my friend across. How great must be the love of a blind person for so fine an animal as a trained dog which serves as his eyes.

But fine and noble as the "Seeing-Eye Dog" is and regardless of how greatly he helps his master, there is another "Seeing-eye" far more noble and helpful, and that is the little seeing-eye, down deep inside of everyone of us, which we sometimes speak of as our conscience.

When that "Seeing-eye" has been carefully trained and nurtured it works just like the "Seeing-eye Dog" with its owner, for it tells him to stop when danger is near, it steers him around little moral puddles where he might get wet and begrimed and it leads him always in ways that are safe and secure.

It is pretty fearful to go through life with eyes which do not see the beauties and charms of our world and our friends, even when one has so splendid a companion and guide as a "Seeing-eye Dog," but it is far worse to be able to see with the natural eyes and at the same time have a blind conscience which doesn't see the difference between right and wrong, good friends and evil friends, safe ways to walk and dangerous ways.

Remember always that Jesus came to heal the blind and to be a lamp unto our feet. He will show you the right way if you let Him.

Spring

These are the days of the sweetest beauties Mother Nature has for those who love her, for it was April showers which bring May flowers and from the time the first little colorful blooms of the Crocus, of the Iris family, pushes its pretty little head up, often through winter's last traces of snow and the hillsides are spotted with white Dogwood blossoms, until the last of the Spring flowers has wilted and disappeared, Spring is the loveliest time of all the year.

And there are other things that blossom out in the Springtime too. Kites and roller-skates, which have been freshly oiled, doll carriages and a host of things that have been stored away in some dark closet during the Winter months. And marbles too, come out of their hiding. Everywhere you see the boys, kneeling down at the edge of the big ring they have scratched in the dirt and they find that they haven't forgotten, since last Spring how to shoot "knuckle down tight and no fudgin'."

In the Spring, life is all sweet again and it is great to be able to go outdoors without a coat or even a hat on. No more mufflers and mittens, galoshes and reefers. No more frost-bitten fingers and chattering teeth, for Spring is really here and new warmth and new life and new joy is in us all around us and it is good to live.

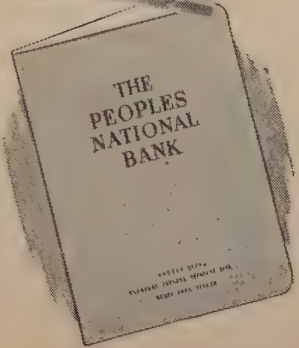
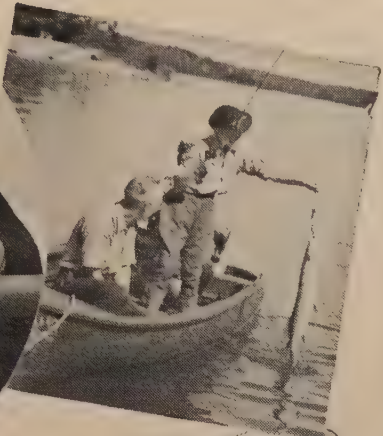
Now probably we little folks, as well as the grown-ups, fail to remember that there should be and can be Spring in the soul, too. The beauty of that soul-spring doesn't come just once a year, like our calendar Spring. For it can be Spring in your soul twelve months each year.

And that Spring comes as a result of our having so recently had Easter. For Easter was the day when our blessed Saviour found new life and came forth from the place where they had buried Him, just like our Spring flowers come forth to beautify life for us. So often as soon as Easter is passed and we have eaten our last Easter egg, we forget what Easter really means for us. If there had not been that first Easter day we would have no churches, we would have no hospitals, no Red Cross, no schools, no sanitariums, no charitable institutions, no Boy Scouts or Girl Scouts, no fellowship or brotherhood, no happiness or sunshine and life would be cold and dark and disagreeable all the time like a perpetual Winter.

But Christ did come, and on Easter Day He arose from the dead and because He rose, Spring came for our souls. Of course if our souls don't want to be happy and joyful they can forget Easter, but if we like Spring and want a Spring to be in our souls, all year round, it will pay us not to forget Easter and what it really means.

"We have had our last chance to build a world of brotherhood. If we do not now devise some greater and more equitable system, Armageddon will be at our door... Our advance now must be of the spirit if we are to save the flesh."—*Gen. Douglas MacArthur.*

INDEPENDENCE AT 65



PLAN NOW FOR A HAPPY FUTURE!

**Do the things you've
always wanted to do**

MONEY TO PAY BILLS

When we reach the sunset years of life, most of us would like to know that there'll be an additional regular income to the usual pension or retirement allowance. Every man hopes to be able to reap the full enjoyment of life and to provide for his family the little "extras" which make life worthwhile. He knows, too, the need for protection to his family in event of his death.

A DUAL BENEFIT — Protection and Income

Ministers Life and Casualty Union policies provide the perfect answer to the problem of a life income and protection for the family. Let us tell you how you can face the future with confidence. Write today.

DO YOU WANT . . .

- to be independent at 65
- to continue your care for your family in case of death
- to build an educational fund for your children
- money to pay bills when you are disabled.

OPEN ONLY TO THOSE PROFESSIONALLY-ENGAGED IN RELIGIOUS WORK

THE MINISTERS LIFE AND CASUALTY UNION
100-A West Franklin Ave., Minneapolis, Minn.

Gentlemen: Without obligation on my part, tell me how I can ☐ Protect My Family, ☐ Build a Retirement Fund, ☐ Guarantee College Education for My Children, ages:....., ☐ Pay for Sickness or Accident.

Name.....

Address.....

City..... State.....

Exact birth date.....

Denomination.....

EXP. 5-47

ILLUSTRATIONS

Glorious Liberty

Jer. 34: 17. "Behold, I proclaim a liberty for you, saith the Lord."

I Cor. 8: 6-9. "Take heed lest by any means this liberty . . . becomes a stumbling block."

If man, as man, is true, if he were in Hell he could not be miserable. He is right with himself because right with HIM whence he came. To be right with God is to be right with the universe: one with the power, the love, the will of the mighty Father, the cherisher of joy, the Lord of laughter, whose are all glories, all hopes, who loves everything and hates nothing but selfishness.—George MacDonald, an *Anthology*, by C. S. Lewis.

Growers of Fruit

Rom. 12: 10 21. "Having gifts differing according to the grace that is given us."

Rom. 15: 1-7. "For even Christ pleased not Himself."

In planting fruit trees one always expects that they shall bear fruit. Jesus spoke of his disciples as bearing *fruit, more fruit, and much fruit*. Spiritual fruit is produced in proportion to the effort made to apply Christ's teachings, and God's will in our daily living. Paul tells his congregations frankly what kind of *fruit* is expected of them.—Anton Darns, in *The Yielded Life*.

Transcending Ourselves

Jer. 29: 10-14. "And ye shall seek me, and find me."

Dan. 9: 3-21. "And I set my face unto the Lord God, to seek by prayer and supplication . . ."

Ezek. 44: 28. "I AM their inheritance; I am their possession."

Hugh of St. Victor has a happy figure to interpret the experience of transcending ourselves, our needs, our problems, taken from the application of fire to green wood. The fire at first "kindles with difficulty; clouds of smoke arise; a flame is seen at intervals, flashing out here and there; as the fire gains strength, it surrounds, it pierces the fuel, presently it leaps and roars in triumph—the nature of the wood is being transformed into the nature of fire. Then, the struggle over,

the crackling ceases, the smoke is gone, there is left a tranquil, friendly brightness, for the master element has subdued all into itself.

So, says Hugh, do sin and grace contend; the smoke of trouble and anguish hands over the strife; when grace grows stronger, and the soul's Eye clearer, and truth prevails and swallows up the kindling, aspiring nature, then comes holy calm.

Vaughan quotes a short passage from Hugh's *De Arca Morali*: "Man's spirit, inflamed with heavenly desire, soars upward—becomes, as it ascends, less gross, as a column of smoke is least dense toward its summit, till we are all spirit; are lost to mortal ken, . . . and find a perfect peace within."—Rufus Jones, in *"The Luminous Trail."*

Robbers at Our Door

Rom. 13: 6-7. "For this cause pay ye tribute also."

Deut. 12: 32. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

Luke 11: 39-42. "These ought ye to have done, and not leave the other undone."

Many robbers there are who would hold up the Christian and demand money which has been set aside for God. There is the robber "Pleasure" who keeps demanding the dollar; the robber called "Need" demands the extra money put aside for God; the robber "Carelessness" besets us all, young and old, rich and poor.

For some time I did not separate the tithe money when it came in, but kept a book account of income and tithe. What was my consternation one time to find that I was forty dollars behind in the tithe account. With a small income, it was by no means easy to drive off the robber carelessness and restore that forty dollars to the Lord. God's money needs guarding. Money is transferred in our cities in armored cars. We saw silver bullion on a platform in India waiting for the express train. But there was an armed guard standing over it. Let us protect our gifts for the King.—Earle V. Pierce, D.D., in *Stewardship Addresses*.

Route Maps

Prov. 16: 2-3. "Commit thy works unto the Lord . . ."

Prov. 16: 9. "A man's heart deviseth his way; but the Lord directeth his steps."

Ezek. 16: 44. "As is the mother, so is the laughter."

Ex. 18: 20. "And thou shalt teach them . . . , and shalt show them . . ."

Parents are responsible for the care and raising of children entrusted to their care by the Creator. Whispered a young mother in awe, as she looked at the sleeping infant, "To think I shall never again be free of the responsibility of his well-being and conduct," and she spoke wisely and truthfully. Asked another mother in subdued grief, after her laughter had defied her counsel, "What shall my attitude be?" The answer, "accept the fact that she has defied you, but she is still your daughter, and treat her as such. Her next step, and the next, and through the years, will depend upon your teaching."

"If we are wise, we shall make all our plans tentative and flexible. It is right to plan as wisely as we can, and to proceed on the basis of those plans," says William L. Elliott, Jr., "but let us face the possibility that our plans may be frustrated or delayed, and determine that we will not be upset and resentful if they are. This is precisely the counsel which James was giving when he said, 'Go to now, ye that say, today or tomorrow we will go . . . whereas ye know not what shall be on the morrow . . . For that ye ought to say, if the Lord will, we shall live and do this.'

"One reason why Jesus lived such a relaxed life of serenity and poise was that He accepted life as it came to Him. When interruptions interfered with what He had set out to do, instead of rebelling against them, He used them as opportunities; He dealt kindly and patiently with those who caused the interruptions, and taught them. Nothing 'simply had to be done' except the things which life laid at His feet.

"Modern life, complex, hurried, demanding in every sense, multiplies our responsibilities. Ambition is commendable, when guided and controlled. One and two-talent people cannot coerce themselves, nor be coerced, into five-talent people; parents and children must learn or be permitted to learn to be themselves, in order to express their God-given mission in life. Roland Hayes, the Negro singer, said, 'I was working in a cloud of depression because my voice had not come out as 'white' as in the beginning I had hoped it would; now, I use the 'rich purplish red' that nature gave me . . . I could be myself.' Those who learn to commit their lives into God's hands in simple faith and trust are laying hold of the most effective means of conquering their

CHRIST CHURCH (Methodist)
Charleston, West Virginia



The Eloquence of
CARILLONIC BELLS
receives another tribute

The Rev. Mr. Hoffman, minister of Christ Church, writes:

"Your 'Carillonic Bells' has been in operation in our church for almost a year, and there has been fulsome praise not only from our own members but also from other groups in the city. There is simply no comparing them with the old tubular chimes we used before—'Carillonic Bells' is so much superior. It not only adds to worship on Sunday, but also extends the message of the gospel for miles from our tower daily."

In choosing a carillon, as the voice of your church, *choose by ear*. It is this test, this factor of *audible beauty*, that has decided hundreds of churches, schools and colleges in favor of CARILLONIC BELLS. Its richer tone and beautiful clarity are beyond rivalry, achieving a musical brilliance impossible with ordinary bells or chimes.

CARILLONIC BELLS can be installed in your church tower *without additional construction*. For further details write us, at Dept. E-19.



CARILLONIC BELLS • TOWER MUSIC SYSTEMS • ACOUSTIC
CORRECTION UNITS • SOUND DISTRIBUTION SYSTEMS • CHURCH HEARING AIDS

SELLERSVILLE, PA.

problems. We are sure we cannot meet life's demands with our human resources; that is the time to remember that God's resources are limitless, and they are ours for the asking. He can help us to work out all our assignments."—*From "For the Living of These Days," Elliott.*

Our Shield and Comfort

Gen. 15: 1. "Fear not, Abraham, I am thy shield."

Isa. 41: 10. "Fear not, I am with thee."

I Peter 4: 10. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

In the Spring of 1871, Edward Livingston Trudeau was graduated from the College of Physicians and Surgeons in New York City, and began the practice of medicine. Two years later this promising young physician learned to his dismay that he was a victim of pulmonary consumption, and that two-thirds of one lung had been seriously affected by the disease. Three months later, in an effort to stay the disease, he started for the Adirondacks, so weak and frail, he had to be carried upstairs when he reached his destination. It all looked like unrelieved tragedy, as if the flame of a brilliant career was to be snuffed out. "Nevertheless afterward"—this dark and ugly experience yielded precious fruit. Through his illness, Dr. Trudeau discovered the open-air treatment for tuberculosis, and founded the famous sanatorium at Saranac Lake. In his auto-biography he left this testimony: "The struggle with tuberculosis has brought me experiences and left me recollections which I never could have known otherwise, and which I would not exchange for the wealth of the Indies."—*From, "For the Living of These Days," by Elliott.*

Free and Equal

I Peter 3: 8. "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil."

Eph. 5: 8. "Now are ye light in the Lord: walk as children of light."

"Just returned from our commencement exercises. (January 25, 1947). The speaker discussed 'Five Levels in Human Relationship':—

"First level—men say, 'We hate you and we'll kill you.' That's extermination. Second level—men say, 'We hate you, but we'll use you.' That's exploitation. Third level—men

say, 'We don't like you, but we'll let you alone.' That's toleration. Fourth level—men say, 'You're different, but we know your worth.' That's appreciation. Fifth level—men say, 'We appreciate you and will help you to realize all your latent powers and capacities.' That's creative development."—*Gabriel R. Mason, NEA Journal, March, 1947.*

Kindness Bears Fruit

Friendly, white-haired Margaret B. Keller completes fifty years of service this year in the family of Dr. Bernard Cohen of Buffalo. She is quoted as saying, "I went to work for the Cohens shortly after I left school at 13½ years, mostly because I liked children and they had two little daughters. I didn't expect to stay, but I began to work into the Doctor's office and got to know all his patients, I answered the telephone, made appointments, and helped with some of the electrical treatments. Since the Doctor's death, five years ago, I have continued to live with Mrs. Cohen in her apartment; we eat our meals together, attend movies together, sometimes do the marketing together, "and for three years they have taken a three-month's vacation in the home of one of the Cohen daughters in North Carolina, where Miss Keller 'is considered a sort of second mother'."

Miss Keller has one suggestion—"each must be thoughtful of the other"—in speaking of employer-employee relationship.

Why Admit Them?

Cheyenne, Wyo., U. P. reports that "among the goofier bills introduced at this session of the State Legislature is one which would require women to stand five feet away from bars when drinking in public." It is commendable that they are still conscious of the incongruity of women in bar-rooms anywhere in this land of the Free and the Brave.

Disrespect For Law

Disrespect for law can be taught to young people by thoughtless parents, in the attempt to be "smart", as indicated in a press report of a traffic violation by Joan Davis of Kankakee, a student at Knox College, for the Easter vacation. Report says, "she was given a traffic ticket Thursday for failure to drop another nickel into a parking meter; her father, Frank Davis, gave her a \$100 bill to pay the 50-cent fine. Joan returned home 30 minutes later, accompanied by Police Sergeant George

edd, who was carrying a suitcase. He dumped the contents on Mr. Davis' desk, 50 pennies."

Law-abiding citizens, and tax-payers, who maintain traffic courts, traffic laws, and the personnel to enforce them, have a right to wonder what service this whole "act" is to the community? and just how to overcome the depressing influence of the "lesson" in the minds of young people in the Illinois community, and homes throughout the land where the incident received publicity.

Every Day Circus Day

The special reception-room for children in the new Children's Aid building of a cosmopolitan city is being decorated by artists with "animated-animal" murals.

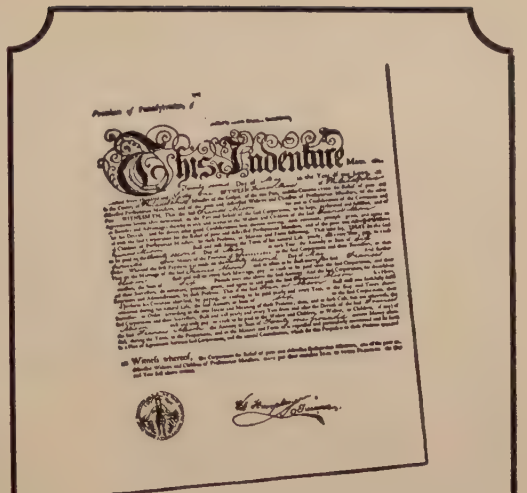
Grievance Aired

"With the passage of the Condon-Wadlin bill outlawing strikes by public employees, in my opinion some sort of grievance machinery should be set up for such employees," State Senator Walter J. Mahoney of Western New York, is quoted as saying. The question continues, "... I believe that a public employee does have the right to have his grievances heard by someone other than his immediate superior," and suggested the setting up of some sort of personnel board.

The citizens supposedly served by these public employees, and incidentally paying the bills, may concur in this proposal cheerfully, provided the citizen-taxpayer may air his grievances to the same board, and be assured of some results. Is it to be our state and national policy to indoctrinate our public employees with the idea that they must harbor grievances against the "immediate superior" and against the public? Public office-holding may have many drawbacks, but one wonders why the jobs are being sought and held? and an occasional inventory of the benefits accompanying such tenure would not be a wholesome mental and physical exercise for the public employees? Further, if the privileges do not outweigh the grievances, why not take the job that does?

Money No Cure-All

Discussing the recent agitation for pay increases for teachers, and teacher strikes, Roger Babson comments: "My advice to teachers is, follow union labor and get all you can while the going is good. To parents, don't fool



A Facsimile of the First Life Insurance Policy issued in America.

The first life insurance policy issued in America was issued by the Fund. The Indenture issued on the life of Francis Alison in 1761 is the first of record with the Fund. The Presbyterian Ministers' Fund today has almost twenty-three thousand policies on the lives of ministers, their wives and theological students.

The Fund is the largest organization of Protestant clergymen in the world today. It covets the confidence displayed in the Fund by ministers, their wives and Theological students of all Protestant Denominations.

For any information about life insurance write

Founded 1717



Chartered 1759

THE PRESBYTERIAN MINISTERS' FUND

ALEXANDER MACKIE, D. D., PRESIDENT

The First Life Insurance Company in America
The Oldest in the World

RITTENHOUSE SQUARE, PHILA. 3, PA.

yourselves by thinking that more money spent upon schools will make better boys and girls—rather spend money and time to make your homes more attractive. To churches, most of us know enough; our difficulty is that we lack self-control to apply what we know.”

“Self-control to apply what we know comes after a rebirth due either to sad experiences or to spiritual conversions. Rehabilitate the churches, Sunday Schools and bring back sane evangelism. Education and religion must go hand in hand, or both fail.”



BOOKS

THE GLORY OF THE EMPTY TOMB

By Samuel Marinus Zwemer. Revell. 170 pp. \$2.00.

These studies on the theme of immortality and resurrection form the third book in a trilogy by Dr. Zwemer. While he was a missionary to the Moslems it first occurred to him to write on the three-fold glory of the Christian revelation. “The Glory of the Cross” and “The Glory of the Manger” are the titles of the others in the trilogy.

“The Glory of the Manger” and “The Glory of the Cross” tell of the humiliation of our Saviour. “The Glory of the Empty Tomb” is that of the exaltation of the Saviour who arose from the dead. This is the supreme glory, exceeding the glory of the manger and the glory of the cross, because the first and the second were in order to the last.

“Our glorious hope and the song of our hearts on life’s weary pilgrimage” is the theme of this book. In fifteen chapters marked by close and logical argument, faithfulness to Scripture and the supernatural revelation, and evangelical fervor Dr. Zwemer, emeritus Professor of Princeton Theological Seminary, develops this central idea. He throws light on the various aspects of the subject by numerous references to literature, history, biography and art. Professional technique is apparent, but no one should be dissuaded from reading the book on that account. Dr. Zwemer’s scholarship is refreshing.

In the chapter entitled “The Gospel of His Resurrection,” the author attempts to show that the proclamation of the gospel from Pentecost and down the centuries was the story of Christ’s death and resurrection. A thoughtful reading of this chapter will remind the preacher that his dynamic is in the message he preaches. “The gospel story... is the story of a living hope in the crucified and living Redeemer.”

In the last chapter, “The Return of Our Saviour,” the theme of the book is related to the whole gospel story: “Jesus came; He died on Calvary; He arose from the dead; He ascended into Heaven; He is coming again. To accept these statements, which are the shortest summary of the New Testament, with all they imply of faith and hope and love, would fill us with the joy of the early Christian Church and its devotion.”—*Paul R. Kirts.*

THE AFFIRMATION OF IMMORTALITY

By John Haynes Holmes. Macmillan. 75 pp. \$1.50.

This book is the 1946 lecture on the Ingersoll Foundation at Harvard College. Not since I read “Life Everlasting,” by John Fiske, some forty years

ago, have I found anything on the subject of immortality, so engaging and satisfying as this little book. Dr. Holmes’ presentation of immortality as the continuing aspect of the spiritual is reassuring. The format of the book is excellent. Buy it, treasure it and pass it on to your children.—*Frederick W. Burnham*

TOWARD CERTAINTY

By Robert H. Gearhart, Jr. Association Press. \$1.50.

Those who deal with young people when they are serious, know how penetrating their questions can be concerning religion. The answers must be at once simple and profound if they are to be satisfying. Dr. Gearhart has endeavored to sum up his answers to the often-asked questions of youth.

This is a small book which would serve admirably for a study group. The material is intelligent; though there are many places where I do not feel that it carries one very far “toward certainty,” but the book is certainly useful.—*Gerald Kennedy.*

OF GUILT AND HOPE

By Martin Niemöller. Philosophical Library. 79 pp. \$2.00.

This little book consists of two sermons, a letter and the record of an interview by an American Army Chaplain. Here can be found the answers to the questions that have been broadcast regarding Pastor Niemöller. Here is the acknowledgment of guilt. “The guilt of the German people exists, there is no doubt about it; even if there would be no other guilt than that of the six million clay urns, in which the ashes of burnt Jews from all over Europe have been put to rest.” Here is the need of forgiveness and of a Saviour: “On my night-table lies a book . . . 52 sermons of 1944, in the English tongue . . . Christ appears in those sermons as a great Teacher, but on nothing He is not: the Redeemer of the sinful, that which He should be and wants to be . . . ‘Thy sins are forgiven.’ This remains the greatest word that lips have ever uttered.” Here is aspiration and hope: “It may be that God, whose power thrives in the weak, wishes to use our Church again to let this message ring out loud once more, saving people, and lifting them from death into life.” The letter is to his brother Wilhelm, and deals with the future position of the Evangelical Church in Germany. He foresees “a completely independent Church,” and “no more Church of the ministers alone.”—*Wm. Tait Paterson.*

A PLAIN MAN’S LIFE OF CHRIST

By A. D. Martin. Macmillan. 217 pp. \$2.00.

Dr. Martin died in 1940. He was an English Congregational minister and the author of several books. Blessings on the man, Professor Sidney Cave, who rescued the M.S., and prepared it for publication. It is not merely a chronological record. It is expository relating teachings to occasion and context, and throwing fresh light, at least to this reviewer, on many passages. The chapter on “The Sermon on the Mount” is in point. Also “The Key Parable,” which deals with Peter’s question, “What then shall we have?” Every chapter is filled with meat. “It is, indeed, ‘A Plain Man’s Life of Christ,’ written with knowledge and insight, and with reverence and imagination.” A fine book for preacher and layman alike.—*Wm. Tait Paterson.*

CHRIST OR CONFUSION

Edited by H. Torrey Walker. Muhlenberg Press. 171 pp. \$2.00.

There are eighteen sermons in this book, each by a different preacher, all by outstanding ministers. Each is on a selected Gospel text. Sermons are provided for Sundays preceding and during Lent, Ash Wednesday

days of Holy Week and Easter. A special sermon on The Seven Words on the Cross is included. The title of the book is the title of the sermon for Wednesday, "Christ or Confusion," by Ross H. Her, D.D. Paul Scherer's contribution, "From Tyranny to Freedom," is presented in a style in marked contrast to the others. The reader has a feeling that the author is speaking to him. It would be worth any teacher's time and effort to study this sermon and to discover why it has such vitality and force.—*W. R. Kirts.*

THE GOLDEN HOURS

Hobart D. McKeehan. Revell Co. \$2.00. Hobart McKeehan's habitat is the pulpit. To the art of preaching he has given life long study in America and abroad. He knows preachers as few men know. His contact with luminous pulpit personalities, his sensitive awareness of spiritual values, his long study of Scripture and literature and his own native gifts have combined to make him a preacher of rare power.

From the harvest of his mature thought he has culled a sheaf of representative sermons into this slender but rewarding volume. Such themes as "The Sacrament of Friendship," "Wordless Wonders," "The Joy of God," and "Deathless Dreams," awaken the reader's expectation and the contents keep him turning the pages with increasing appreciation. To his art in writing may be applied the words he uses about the human heart, "In time the passion to invoke becomes the power to evoke."

The sermons are illuminated with discriminating illustrations drawn from wide reading, especially from European sources. The author has a feeling for words and a form of expression which are made more effective because the style is quiet, rather than excessive. There are many sentences which keep ringing in the back of one's brain. The reader of this book will be repaid by adding to his own store of life's golden hours.—*Ralph W. Sockman.*

THE SCIENTIST'S APPROACH TO RELIGION

Carl Wallace Miller. Macmillan. \$2.00. There are scientists who have the feeling that theology is at best wandering through the wilderness of emotional generalities. Whenever they try to discuss religion, they reveal their own shallowness, but a scientist who has a religious understanding is in a position to contribute penetrating insights into the field of theology. Dr. Miller of Brown University belongs to this class, and his little book is most valuable.

The first part of the book is much the best. When the author discusses such subjects as God, faith, sin and the cross, he illuminates many a theological dogma. In the latter part of the book, when he speaks about education, democracy and economics, he tends to come more trite. However, there are more fresh insights here than anyone has a right to expect in any one book.

If we could have more men like Professor Miller, the breach in our civilization might be healed. We need men who are at home in the scientific field and at the same time are aware of its limitations. We need men who are able to describe the living quality of religion and its unique power in bringing salvation to men. In "A Scientist's Approach to Religion," we have revealed such a man, and scientists and theologians alike should be grateful.—*Gerald Kennedy.*

*a challenge to the
social order*

FAITH AND FREEDOM

By Russell J. Clinchy

"Died: Liberalism. Born of the Greeks, nourished by the Judaistic-Christian experience, revived by the Renaissance and the Reformation, given a new historical setting by the Puritan adventure, reaching maturity in the 19th century, Liberalism passed to its death in the opening decades of the 20th century. Social physicians are still debating the nature of the disease which brought it to its untimely demise. Funeral services are to be conducted by the remaining survivors of the family. Please omit flowers as they might seem to be an affront to the collectivized state which has been announced as ready to take its place."

Dr. Clinchy's thesis is that the notice of the death of Liberalism has been greatly exaggerated, but that our present generation has lost the essential meaning of Liberalism, and he clearly explains his reasons for this belief.

The book answers the question "what is religion in a free society"; and the nature of the Christian Liberalism — the basis of this religion — is fully discussed. \$1.75.

MACMILLAN

60 Fifth Ave., N. Y. 11



Create Interest

with Candlelight Services

MANY churches find candlelight ceremonies an effective attendance-builder. These services appeal to the entire congregation by providing active participation for each member. More and more pastors are turning to Emkay Candlelight Services to build new and revive old interest in the church.

Write for your free Candlelight Service booklet. Address Dept. E.



Emkay Candles
Syracuse 1, N. Y.

A DIVISION OF
MUENCH-KREUZER CANDLE CO., INC.

THE CHURCH AND CHRISTIAN EDUCATION

Edited by Paul H. Vieth. Published for the Cooperative Publishing Company by Bethany. 314 pp. \$2.50.

More than two years has been spent in the study of "The Church and Christian Education," by at least sixty leaders in this work, appointed by the International Council of Religious Education. When this study had been completed, the Chairman, Paul H. Vieth, gathered the results together in this volume. It is therefore not his thoughts on the Church and Christian Education, but the composite picture of the total study of all these outstanding leaders after two years of hard work. It is not a book of technique or of methods. It is a book on the philosophy underlying all the methods and all the technique. It lays bare the weaknesses of Christian education in the churches of America, and points the way to definite improvement. As was to be expected by any serious student of Christian education, it points to a great responsibility, for religious training in the home of the average church-member, and shows how the family unit remains today as always, the heart of the problem. Every church school leader and teacher should be familiar with the results of this important study.—Charles Haddon Nabers.

HIS WORD THROUGH PREACHING.

By Gerald Kennedy. Harper and Brothers. 234 pp. \$2.50.

How often should a preacher read a book about preaching? After fifty years in the ministry I would recommend at least one or two such books every year for the first ten years. This in addition to seminars and conferences in which the subject is discussed. After ten years, as often as a really challenging book appears, such as is this one by an experienced preacher and teacher, which is based upon a series of lectures delivered at Union Theological Seminary, New York City, in the summer of 1946.

The book is divided into two parts, viz: I. The Method: Discipline and Art. II. The Message: Timeless and Contemporary. In part two the chapter of "The Tension of Meeting" will give the reader a fresh grip on what his preaching is all about, and the following chapters will warm his soul. A high-grade work.—Frederick W. Burnham.

FINDING GOD THROUGH CHRIST

By Charles Edward Forlines, Abingdon Cokesbury Press. 207 pp. \$2.00.

This is a sort of memorial volume to the beloved teacher and preacher and president of Westminster Theological Seminary at Westminster, Maryland, and formerly dean of the school of theology at Adrian College, Michigan. It contains messages and addresses recreated from the notes of President Forlines. It will be of primary interest to friends and students of the former president.—Frederick W. Burnham.

THEY SAW THE LORD

By Bonnell Spencer. Morehouse-Gorham. \$3.00.

This book presents a study of the resurrection appearances of our Lord. The author has taken each reference in the Gospel to Jesus' appearance after the crucifixion, and discusses it both historically and in terms of its contemporary meaning.

The theological approach is conservative. For example, Spencer cannot believe that Jesus had any real brothers or sisters. He assumes that when James is referred to as the Lord's brother, it means simply a member of the fellowship. This, to me at least, is wrong, both from the point of view of biblical criticisms, and from the point of view of religious understanding. However, it would be foolish to allow a difference of theological interpretation to stand in the way of appreciating the values of the book.

Look for this
distinguishing mark
on the Bible you buy...



it identifies the genuine

**National
BIBLE**

Authorized
**KING JAMES
VERSION**



SINCE 1863 • PUBLISHERS OF QUALITY BIBLES • AT YOUR BOOKSTORE

Now and again, the author presents an insight which
es to the very center of reality. In several places,
stories take on new vitality because of his treat-
ent of them. Most preachers will find the possibility
a series of sermons in the book.—*Gerald Kennedy.*

LIVING FAITH FOR LIVING MEN

W. Norman Pettinger. Cloister Press. Paper. 103 pp.
5.

In the ten brief chapters of this little book the author
eks to state, in a fashion as simple as possible, the
essential Christian faith as it makes life an endurable,
h and joyous thing for those who set themselves
earnestly to live by it. He succeeds admirably because
asks the sort of questions men are wanting an-
ered, and he never overstates the case, but uses il-
ustrations which reveal a thorough scholarship as well
an adequate experience. The chapters on "Why Do
e Need the Church?" "What about Heaven and Hell?"
d "Christianity faces the Modern World" should be
usually helpful to the reader.—*Charles Haddon*
Nabers.

60 STORIES FROM LIFE

Compiled and Edited by Leonard Rush Jenkins. The
dson Press. 336 pp. \$2.50.

In so far as somebody else can supply you with a
itable illustration for your message, this is a valuable
ok, for the stories are of an unusually good quality.
uch is drawn from an actual life situation; and while
me are personal to the original author, none over-
phasizes the truth presented. Each story is set be-
w a verse of Scripture; and there is a good index
th by topics and by Bible texts. The final section
the book contains 66 missionary stories which will
rry the reader to every part of the non-Christian
orld. The really valuable portion of the book is the
roductory chapter entitled, "The Art of Illustra-
on." Every public speaker will profit much by a
reful reading of the nineteen pages of this chapter,
re the author presents those principles of illustration
hich have permanent value. This chapter could well
rm a portion in every seminary course on homiletics.
Charles Haddon Nabers.

PRELUDE TO LOVE AND OTHER POEMS

Andreas Bard. The Lutheran Literary Board. 64 pp.
00.

These poems by a nationally known preacher cele-
ate, among other things: beauty in nature, joy of
ing, friendship, true love, immortality of the soul.
e contents are divided into three parts: Life, Love,
ght.

In the poem entitled "Multum in Parvo" the author
ves us his philosophy of the beautiful:

"But are not beauties we behold
Created in the eye?
There must the sunset find its gold,
Its liveliness the sky.
On mountain, field or wood,
Were there no vision and no dream,
No mind that understood."

The final stanza of the same poem expresses a strong
lief in the value of the individual soul:

"When I am gone, though stars still roll
And drift through time and space,
This strange, old world has lost a soul
It never can replace."

The little book is beautifully printed and bound.—
and R. Kirts.

THE MUSIC OF LIFE

Campbell Morgan, D.D. Revell. \$1.00.

To a formidable list of twenty six other volumes,
is beloved minister, teacher, lecturer and author



IN THE LIGHT OF THE CROSS

Harold Cooke Phillips considers Christ's
death on the cross from an ethical point of
view. No one nation, or group of people, or
one man crucified Christ—human sin was
the executioner.

He analyzes the forces in society which
were responsible; forces which exist in
society today as they did two thousand
years ago. He deals with ecclesiastic pride,
as represented by the Pharisees; the pri-
vileged class, in those days the Sadducees,
and so on through all groups of society. This
is a stirring challenge to drive out such evil
forces and follow the way of Christ. \$1.75

At All Bookstores

ABINGDON-COKESBURY

The superiority of

MAAS GENUINE CATHEDRAL CHIMES

*proclaimed without qualification in this un-
solicited comment by Paul D. Peery,
Coronado, California:**

"The Maas Chimes . . . are the finest I
have ever played and one of the finest in
the country. I think their tuning is impec-
cable and their tonal quality unsurpassed."

Maas Chimes, combining outside tower
carillon with inside cathedral chimes, are
priced from \$950.00. For inside chimes
only, prices begin at \$518.00.

*Mr. Peery played the Maas Chimes at dedication
services recently in San Diego, California. A set of
32-note tubular cathedral chimes, one of the largest
on the West Coast.

MAAS

Carillons

MAAS ORGAN COMPANY
ROOM 30, 3015 CASITAS AVENUE
LOS ANGELES 26, CALIFORNIA

SEND FOR DESCRIPTIVE
LITERATURE. SPECIFY
TYPE OF ORGAN YOU
HAVE.

adds this final book which is an expanded lecture delivered first in 1890 and seventy-two times through the intervening years and is now published at the request of the author's son.

Dr. Morgan follows the time honored custom of dividing life into seven stages using musical terms to illustrate each and to each stage he gives the relationship to Jesus for that age. For example Chapter three represents youth. It is headed *Allegro Apassionato*, swiftly and with throbbing life. Now Jesus becomes the great Exemplar. The notes to be sounded are four, hope, chivalry, love and merriment. One can well imagine that thousands were stirred by this lecture as they heard it and others will be helped as they read these pages.—*C. F. Banning.*

DEEP FOREST

By Norman Nygaard. Reynal and Hitchcock. \$2.50.

This is a very interesting and informative novel, based on the struggle of a group of Indians in South America, "Upriver from Columbia's Cartagena." These Indians have been virtual slaves on the estates of wealthy landowners but they strike out on their own to clear timber, plant crops and build homes for themselves. The town officials in league with the landowners charge such exorbitant prices that only a bare existence is allowed these poor farmers.

Luis Romero, the central figure of the story, helps the farmers and workers to organize into a protective guild to obtain justice and to gain access to the markets on a fair basis. It is the story of the unrest of the oppressed workers who want something better than a mere existence. It is a novel based on the eternal struggle of property values and personality values, the property rights of owners and politicians as against the rights of workers as human beings.

The author is a Presbyterian minister who was for a time a missionary of that denomination in South America and thus writes from first hand information of conditions.—*C. F. Banning.*

THE SALESMAN FROM NAZARETH

By Josef Daikeler. Dycos Institute of Tested Selling, Philadelphia. 224 pp. \$2.50.

This book is a salesman's summary of the application of the principles of Jesus to the business of selling. Thinking of Deity in terms of one's own occupation is not new. It goes back as far as the Twenty-third Psalm.

The book was written expressly for salesmen. They will find many helpful suggestions in it. Thoughtful readers of other occupations will also readily apply the principles to their own particular businesses and professions.

The sketchy way in which the material is presented will not please those who are fastidious about matters of style. But even the purists will be arrested by the substance.—*Paul R. Kirts.*

235 PRECIOUS POEMS

Compiled and written by Clifford Lewis. Zondervan Publishing House. 263 pp. \$2.00.

Clifford Lewis has gathered together the poems which he has found most helpful in his work as evangelist and Youth Leader. Some of them are written by the compiler. Very few great poets are represented in the selections. All of the poems have a definite evangelistic message, and many are very personal in their appeal for surrender to Christ and activity in the Christian task. The volume is compiled with a good topical arrangement, and closes with an index by titles. It will not only be helpful to those engaged in the work of evangelism similar to that of the author, but it will give an appealing lot of devotional reading to the earnest Christian.—*Charles Haddon Nabers.*

Mid-Week Suggestions

I. Great Days in Our Lives.

Organ: "The Strife is O'er"—*Palestrina.*

Invocation: "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: To show forth Thy loving-kindness in the morning, and Thy faithfulness every night."

Hymn: "High in the Heavens."

Psalm: 95, responsively.

Hymn: "Come, ye Faithful."

Scripture: Luke 23: 12-45.

Hymn: "Ancient of Days."

Meditation: Nations, communities, families, and individuals like the celebration of great days. As nations we observe the dates of declaration of freedom, or constitution making and adoption, of great leaders; as individuals we observe the dates which seem important to us, such as birthdays, graduation days, etc., but as believers in God, and eternal life, we have important days to commemorate which are not shown on calendars as national holidays, as are days like Christmas, Thanksgiving.

Christians observe one day in the year, Good Friday, with prayer, worship, and thanksgiving, because this is the day on which Jesus Christ redeemed us unto eternal life. There is no other day in the calendar of any nation or individual half so important. It is the greatest day in the life of man. On this day, the heart of God was revealed to man. The cross is the highest and most accurate measurement of the love of God for man. Jesus went to the Cross so that God's plan for mankind might be carried out; the cross is the emblem of glory! Because we have the Cross, we can observe special days throughout the year.

For the thief on the cross beside Jesus, it was a great day, because it was the day of his conversion, his change of heart to embrace the love of God and his forgiveness. The thief could not kneel, nor grasp the hand of Jesus, nor be baptized, nor touch the hem of his garment, but he could believe that Jesus was the Saviour sent from God to work forgiveness of sin, and his faith won salvation for him. This was the great day in the life of the converted thief. We all know the story of the promise Jesus made to him. He makes that promise to everyone, who believes in Him.

As individuals, there is no great day in our lives that comes anywhere near to the great day of the Cross. Forgiveness of sin, so we may attain eternal life through Jesus Christ, is the one important thing in our lives. All other days are relatively unimportant. Let us remember this day throughout the year, as something vital, everpresent, overshadowing all others.

Hymn: "In the Cross of Christ I Glory."

Prayer: (For grace to recognize the greatness of the gift made to us individually by Jesus Christ, and to subordinate all other days and interests to this one great fact.)

Hymn: "Great Son of God . . ."

Benediction.

Organ: "Hosanna"—*Wachs.*

The Upper Room
In Every Home in Our Church

The Upper Room, with its aid to personal and family devotions and its ministry to the church. It is a plan that a copy will be in the home of every member, every contributor, and we urge its regular use.

If you wish to have a part in the work of placing this devotional guide in every home, enclose your contribution in this envelope and drop it on the offering plate at any church service.

The Parish Cultivation Plan

BEGIN IT NOW!

HERE'S a way for you to minister in every home . . . every day . . . through The Upper Room—in homes of your faithful members, homes of people whom you seldom see in church, homes of prospective members, or families touched by any of your church organizations.

Under The Parish Cultivation Plan, your church or one of its organizations sends a copy of The Upper Room each quarter into every home. With it you include a pastoral letter urging daily devotions and a coin envelope which we furnish free and which reads: "If you wish to have a part in the work of placing this devotional guide in every home, enclose your contribution in this envelope and drop it on the offering plate at any church service."

Ministers and churches everywhere are enthusiastic about the results of this Parish Cultivation Plan. Try it! Mail this order form today:

To The Upper Room, Nashville 4, Tenn.

Beginning with the current issue of The Upper Room, please send the following supplies each quarter:

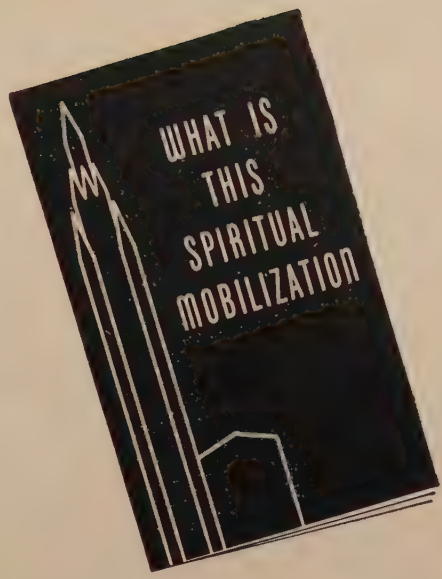
_____ copies The Upper Room (5 cents each in lots of 10 or more).

_____ printed coin envelopes for Parish Cultivation Plan (Free to users).

_____ envelopes for mailing The Upper Room (1 cent each in lots of 10 or more).

Send to _____

Address _____



Spiritual Mobilization is a Crusade being expanded by 10,000 Ministers of Churches who believe Freedom is in peril in the world—in America—and who feel it the bounden duty of followers of Jesus to champion it against communism, fascism, or any stateism. If you would like to receive the above booklet, our monthly bulletins, tracts, and pamphlets, let us hear from you.

SPIRITUAL MOBILIZATION
 Title Guarantee Bldg.,
 Los Angeles 13 California

Free!

DVBS Prospectus!

Please send me the free Daily Vacation Bible School prospectus giving full information about Standard's courses for Kindergarten, Primary, Junior and Intermediate ages.

Name _____

Address _____

City _____ State _____

Name of Church _____

The Standard Publishing Co.
 20 East Central Parkway Cincinnati 10, Ohio

II. Better Than Light.

Organ: "Prelude to 'The Deluge'"—*Saint-Saens.*

Invocation: "O give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him, . . ." *Psalm* 105:1-5.

Hymn: "Saviour, blessed Saviour."

Psalm: 107, responsively.

Hymn: "O Love of God, how strong and true."

Scripture: Job. 22:21-30; 23:1-12. John 8:12-16.

Hymn: "Saviour, Like a Shepherd Lead Us."

Pastor: Troubled times are called "dark days" because we cannot see our way ahead, mentally and spiritually; we are as if lost in a fog, and we try desperately to "feel" our way ahead for an hour, a day at a time. Like King George VI of England, during the war, we say—

"I said to the man who stood at the gate of the year—

Give me a light that I may tread safely into the unknown,

And he replied,

Go out into the darkness and put your hand into the hand of God—

That shall be to you better than light, and safer than any known way."

Yes, to enter the coming hour with our hands in the hand of Almighty God, our Divine and Heavenly Father, is better than light, and safer than any known way.

Each hour brings its own peculiar problems, tasks and testings. This coming day will be no different from any in the past in that respect. And, yet there seems to be more anxiety, uneasiness and uncertainty about the coming days than we have known in former days. I have seen many storm clouds in my brief day, and then I have seen the rainbows. The Heavenly Father has his plans for our day, just as he has had in earlier days, and in his good time, we shall see the rainbow. In the meantime, we can lay our human hands into His Almighty Hand, knowing that this course will lead us toward the rainbow.

"I know not where thine islands lift

Their fronded palms in air—

I only know I cannot drift

Beyond thy love and care."

—M. E. Dodd, *Shreveport.*

Hymn: "Saints of God, Rejoice and Sing."

Prayer: Especially for faith and trust in God's love for mankind, for whom He gave His Son a ransom. For those who walk in darkness of spirit, for those who spurn the gift of love, and waste their talents; for those who try to hide from reality and duty; for the innocent who must bear the burdens of sin along with the guilty.

Hymn: "Saviour, Again to Thy Dear Name."

Benediction.

Organ: "Hosanna"—*Wachs.*

III. Lord, It Is I.

Organ: "Beside Still Waters"—*Coerne.*

Invocation: "Unto Thee lift I up mine eyes,

O Thou that dwellest in the heavens. Behold as the eyes of servants look unto the hand of their masters, . . ."—*Psalm* 123:1-2.

Hymn: "Safely Through Another Week."

Psalm: 130, 139, responsively.

Hymn: "Saviour, Teach Me."

Scripture: Psalm 27; II Cor. 12:5-10.

Hymn: "Rock of Ages."

Pastor: Every adult citizen of this great nation and its individual states, has taken inventory of income for the year 1946, and turned in a bona fide report to government agencies, if such income was sufficient to come within the brackets fixed by those charged with such responsibility; on this reported income, minus certain deductions, tax has been paid.

How many of us examine our actual gifts, or income if you will, apart from money. How many of us present ourselves at the feet of the Lord, saying, "Lord, It is I, come to give a reckoning of Thy many and wonderful gifts to me, (name), during the year 1946." How many of us give it any thought? How many of us grumble over the limits of our blessings? How many of us forget or ignore the presence of God in our lives, until we are in need, or in distress, then appeal for help as we might to a local relief agency?

Phillips Brooks tells us this, "Do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks! Then the doing of your work shall be no miracle, but you shall be a miracle, and every day you shall wonder at yourself, at the richness of life that has come to you through the goodness of God." Let us resolve to put this into practice, let us make it our own; let us say, "Lord, it is I, come for my assignment for today; give me the power, the strength, the wisdom, the grace, to do what Thou wilt." Such a prayer will keep us reminded of the real gifts of life, far and above money value.

Hymn: "The Toil of Brain, or Heart, or Hand."

Prayer: Especially for grace to resign our individual lives to the will of God's Providence.

Hymn: "Saviour, Grant Me Rest and Peace."

Benediction.

Organ: "Maestoso"—*Mendelssohn.*



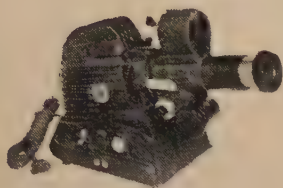
PEWS
ALTARS
FONTS
PULPIT SETS
CHANCEL SETS
CHAIRS
CROSSES
CANDLESTICKS

Everything in wood for
the beautification of
The Church Interior

MANITOWOC CHURCH
FURNITURE COMPANY
WAUKESHA, WISCONSIN
Dept. 8

WE HAVE *Everything* A CHURCH NEEDS FOR A COMPLETE VISUAL EDUCATION PROGRAM

QUALITY 2 x 2" AND 3 1/4 x 4" SLIDES
(Distributor of Church-Craft Slides)



PROJECTORS
2x2"—Film Strip—3 1/4x4"—Opaque

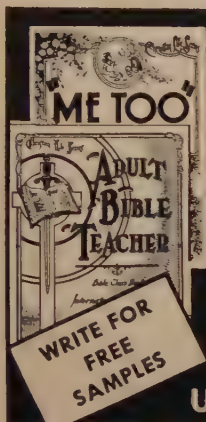
PROJECTION SCREENS

DARKENING SHADES

Write for Information
(No obligation)



RYAN Visual Aids SERVICE, DAVENPORT, IOWA



SUNDAY SCHOOL LITERATURE

"TRUE TO THE WORD"

Lesson Quarterlies For Pupils

for all ages and departments. Also lesson leaflets and Sunday School papers for weekly distribution.

FOLLOWING THE UNIFORM INTERNATIONAL LESSONS

Lesson Helps For Teachers Superintendents, and Preachers

Teachers' quarterlies and valuable lesson helps for superintendents, Bible students and preachers.

UNION GOSPEL PRESS Box 6059 Cleveland, Ohio

CHURCH FURNITURE

OF

ECCLESIASTICAL BEAUTY AND DISTINCTIVE QUALITY

DESIGNED AND PRODUCED by

THE JOSEPHINUM CHURCH FURNITURE CO.

DEPT. E, COLUMBUS 7, OHIO



**Send For This BIG NEW 1947
HANDBOOK For Sunday School Workers**

112 Pages

1000 Illus.

Lists over 5000 Tested Helps and Ideas. A ready reference with complete descriptions of Lesson Helps, Story Papers, handwork, visual aids, gifts, books, etc. Everything you need to lead, teach or manage a Sunday School. Mail Coupon for Your **FREE** Copy NOW.

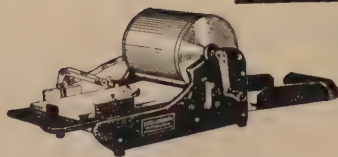
Name _____

Address _____

I am ☐ Pastor, ☐ Supt., ☐ Teacher, ☐ Worker in ☐ Begin., ☐ Pri.,
☐ Jr., ☐ Inter-Sr., ☐ Y. P., ☐ Adult Dept(s) of _____ Church

870-CE North Grove Avenue, Elgin, Illinois

DAVID C. COOK PUBLISHING COMPANY



No. 44 LEGAL EXCELLO- GRAPH

PRINTOMATIC Post Card Stencil Duplicators \$9.50 up. New Office Size Duplicators, Hilcos, Speedoprints. Excellographs \$37.00 up. All Makes Duplicators Supplies, Typewriters. Literature Free.

PITTSBURGH TYPEWRITER SUPPLY CO.
336-FE FOURTH AVE., PITTSBURGH 22, PA.



GOWNS for the PULPIT and CHOIR

Cotrell and Leonard, Inc.

Established 1832

485 Broadway Albany, N. Y.

Quality Materials, Dependable Service

ELECTRIC
LIGHTED

CHURCH BULLETINS - HONOR ROLLS



Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please mention name of your church.

ASHTABULA SIGN COMPANY

Dept. E

Ashtabula, Ohio

CHOIR GOWNS

PULPIT VESTMENTS
Hangings - Ornaments
and Supplies

Catalog Free on request

THE C. E. WARD CO.

New London, Ohio



CHURCH BULLETINS

Scriptural — Artistically Designed
Large Assortment — Self Selection
Lithographed — Special Days — General Use
Be Sure to Get Our Free Catalog and Samples

ECCLESIASTICAL ART PRESS
LOUISVILLE 12, KY.

IV. Living Together.

Organ Prelude: "Serenade"—Braga.

Invocation: "The Lord is my strength and my shield; my heart trusted in Him, . . ."
Psalm 28:7.

Hymn: "Angels Holy, High and Lowly."

Psalm: 31, responsively.

Hymn: "I've found a Friend; O such a Friend."

Scriptures Habakkuk 3:17-19; Luke 16:19-31; Luke 17:1-10.

Hymn: "He leadeth me, O blessed thought."

Pastor: Religion as a moral force in the lives of men, women, and children, rests upon love,—love of God for His creatures, love among those creatures for one another. The love of God for His children, His patience, guidance, forgiveness, is translated into love for one's fellows by those who trust in God. Therein lies the strength of faith in God; therein lies its potency for good.

Family life is the oldest of institutions among men; the training school for both parents and children, for the larger duties outside the family circle. The close association of its members in their daily intimate contacts force the exercise of many virtues, virtues which become second nature to us as Christian character develops. In the family circle, we learn obedience, giving in its many forms, emotional control, cooperation in assigned projects, patience with one another's shortcomings, humility, compassion, mercy, and forgiveness, all grounded on love, love of God and love for one another.

The sharing of joys, sorrows, duties, successes and failures, weakness and power, within the family circle, prepare us for wholesome and cooperative neighborhood living, community living in all its forms, national life with its individual responsibilities, and now world cooperation. Of course, education based on knowledge of history, geography, mechanics, science, are important; so is team-work in all its forms; all these are important, when grounded on good Christian character, built in the home by exercise of love, love for God and our fellows. They are not important where they is no Christian character upon which the course of conduct may be charted.

Living, based on faith and trust in God, never fails. Jesus said to His followers, "The things which are impossible with men are possible with God." (Luke 18:27).

Hymn: "Rock of Ages, . . ."

Prayer: Especially for the safeguarding of marriage, the home where character may be developed according to Christ's teachings, the development of patience and forgiveness, joy in the little things of life. Shield us from envy, avarice, intemperance, hatred, intolerance, and love for material possessions; help us rather to recognize the great responsibility that accompanies all possessions—money, talents, strength, and abundant health.

Hymn: "Come Thou, Almighty King . . ."

Benediction.

Labels

(From page 219)

But what means the name Westminster to describe the church located in a miscellaneous metropolitan area? Or the name "Central" to

another such located church. Central to what? When we have the pompous array of the First Churches in every town and city of our country. One church I know has just coined for itself the double first: First Pilgrim Church.

Thinking only in terms of Protestant Churches, I am prepared to say that if the majority of them would give attention that is not over-sentimental but profoundly spiritual to this matter of the right and proper name their church should have, there might come to Protestantism in general a changing of names more closely according with the essential nature of the church of those who should be followers of the way. But that would call for more than the changing of a name, it might call, in a multitude of cases, for the re-conversion of those who have sat so complacently in the seat of the prideful, under the erroneous belief that the name they bore as a church meant something other than pride.

God

(From page 216)

existence, endowed with a spirit that enables him to see visions and to dream dreams. Rising thus above the level of the physical process out of which he comes, he learns to control and to shape his physical environment toward ideal ends. The very fact that he thus rises above the purely physical, that he thinks, reasons, aspires, and hopes, is to him the proof that the whole process of which he is a part is more than a machine, because in its rhythms and through its patterns and in himself he finds a spirit working always toward something new and something great and something beautiful. God is revealed not only in the pages which record man's ancient insights into truth, but day by day in the spirit of man himself. Empowered by the vision of that toward which he believes God is working in all this, he becomes a co-worker with God for the ideal simply because the vision is there.

"Some call it evolution, but others call it God."

The Lord's Day

(From page 214)

even be boasting of our liberty to "do as we please".

Or, would you see the results of a national culture gone almost completely secular? Dr. Paul Hutchinson has lately been making a world tour. He gives us a close-up of what he found in France. "In France", he says, "you find the modern rejection of the spiritual, the acceptance of the purely materialistic and secularistic interpretation of life, bearing its



PULPIT FURNITURE of DISTINCTION

Communion Tables - Pulpits - Chairs
Altars - LECTERNS - Baptismal Fonts

Send for Illustrated Catalogues

J. P. REDINGTON & CO.
DEPT. C SCRANTON 2, PENNA.



CLARK'S "UNITYPE"
BRONZED COPPER
CHURCH BULLETIN BOARDS
AND BULLETIN BOARD LETTERS

ILLUMINATED CROSSES
ART BRONZE TABLETS
CHURCH MARKERS
MEMORIAL & GIFT PLATES

W. L. CLARK COMPANY, Inc.
52 LAFAYETTE ST. Mfrs. Est. 1914 NEW YORK 13
SEPARATE LITERATURE OF EITHER ON REQUEST





PULPIT & CHOIR GOWNS

Pulpit Hangings - Altar Cloths
Bible Markers - Communion Linens
Embroideries - Fabrics
Custom Tailoring for Clergymen

1837 Marking 110 years of service
to the church and clergy **1947**

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.




Headquarters for RELIGIOUS SUPPLIES

CHOIR GOWNS • VESTMENTS
PULPIT ROBES • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Ap-
pointments • Altar Brass Goods

CATALOG
ON REQUEST



National
CHURCH GOODS
SUPPLY COMPANY
831-23 ARCH STREET, PHILADELPHIA 7, PA.




Baker Book House

CATALOGS FREE
LIBRARIES
PURCHASED

1019 WEALTHY ST., S. E.
GRAND RAPIDS 6, MICHIGAN

PULPIT AND CHOIR
GOWNS
 WRITE FOR CATALOG THE BEST OF THEIR KIND
 WORKMANSHIP AND PERFECT FIT UNSURPASSED
BENTLEY & SIMON
 ESTABLISHED 1912
 7 W-36 ST. NEW YORK 18, N.Y.



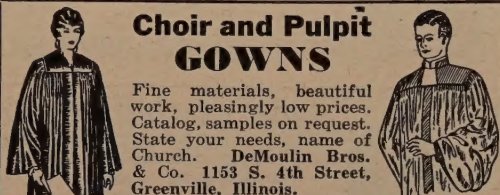
"THE SANITARY" Individual Communion CUPS

CONVENIENT, NOISELESS AND SANITARY
 Our communion set as illustrated permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36 or 49 cup size and can be stacked.



Circular and quotations on request
SANITARY COMMUNION SERVICE
 Box 396-Dept. E. Rochester 2, N. Y.

Choir and Pulpit GOWNS
 Fine materials, beautiful work, pleasingly low prices. Catalog, samples on request. State your needs, name of Church. DeMoulin Bros. & Co. 1153 S. 4th Street, Greenville, Illinois.



Church Windows
ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass

Send us the sizes and shapes of your windows and we will submit quotations

PIPE ORGANS
 Established 1873
SCHANTZ
 Organ Company
 ORRVILLE, OHIO
 Member Associated Organbuilders of America



MITE BOXES



For Missionary and Special Offerings
 These boxes are so constructed that the money cannot be removed without destroying the box.

EDWARDS FOLDING BOX CO.
 Mfrs. of Folding Paper Boxes of all kinds

25 N. Sixth St., Philadelphia
 Sample of various styles sent on receipt of 25 cents upon request. Catalog Free.

foredoomed fruit." Out of a population of 40,000,000 people, predominantly Roman Catholic, there are not more than 5,000,000 practicing Christians. The people have almost completely severed themselves from the Church and its ministries. "It (the population) regards the claims of Christianity either with indifference or, in most instances, with outright contempt. It is atheist, and proud of it." But hear now the result of all this indifference. "The result is an inner drying up of the moral springs of the national life which now is registering in outer decadence." America can go the way of France! There is something far more tragic than empty meat counters in our stores, and that is the empty soul of a people deleted through its own infidelity, of the high graces and the stout loyalties that made it forbears great. Sabbath observance is, then, not only good churchmanship. It is good patriotism!

God has entrusted His church with a Gospel of hope and deliverance for a despairing world. How shall it be proclaimed, or how shall the great mission-task Christ has entrusted to His church be performed, if the Christian's Lord's Day is to go into eclipse? For this Day is the Church's special Day. What if there be a famine of the hearing of God's Word? We might as well make up our minds that much that was in our human status quo (ante bellum) will never survive. Perhaps it does not deserve to! Nothing less than a new world must come into being. Our human society so morally decadent and far from the Kingdom pattern, must be spiritually reborn from the ground up! And the Church of God, with its appointed Means of Grace, is simply indispensable for that vast undertaking. The need is for spiritual minute-men!

One has the feeling in days like these that people who look only to the statesmen, the clever politicians, to peace treaties and convenants, or even to a revival of "business as usual", to lay a foundation for a decent world order for themselves and their children, are only fooling themselves. What matters most in the days and years just ahead is for us, both as individuals and families, to recommit ourselves to the sovereign loyalties and duties that constitute the moral bedrock of a nation. So with this matter of Sabbath observance.

Dr. DeWitt Talmadge once told of a conversation with a man who was ninety-nine years old. In the early days of America, he had joined an expedition across the mountains westward. Sabbath morning came and they were beyond the reach of civilization. His companions in the pioneer band asked him to join them in gambling the day away. But he

INDEX MAY, 1947

GENERAL		JUNIOR PULPIT	
holism	223	Broken Rails	239
iversaries	226	Seeing-Eye Dog	239
k Reviews	246	Spring	240
munism	222		
torial	222		
th, Helfenstein	217	Circus Day	245
ding Texts, Hamilton	225	Bar-room Law	244
ppiness, Burnham	237	Freedom	244
ne	227, 228, 252	Fruit Growers	242
strations	242	Kindness	244
ior Pulpit	239	Grievances	245
els, Smith	218	Law-breaking	244
erty	242, 244	Liberty	242
d's Day, Meckel	213	Money, No Cure	245
hods	222	Robbers at Door	242
week	250	Root Maps	242
ination Charge, James	223	Shield And Comfort	244
mons	229	Transcending Ourselves	242
ARTICLES		EDITORIAL	
th With Power,		City of Churches	221
Helfenstein	217	Head-Butting	220
l, Adams	215	Three Ring Service	220
bels For Churches,			
Smith	218	SCRIPTURAL TEXTS	
d's Day, Meckel	213	I—Illustrations	
MIDWEEK SUGGESTIONS		O—Outline	
ter Than Light	252	P—Prayer Meetings	
ent Days	250	S—Sermons	
ing Together	252	Gen. 8:22 (S)	215
rd, It Is I	252	Gen. 15:1 (I)	244
METHODS		Exod. 18:20 (I)	243
iversaries	226	Deut. 12:32 (I)	242
guments	228	Job 22:21 (P)	252
ristian-Communism	222	Psa. 27 (P)	252
ily Life	227	Psa. 128:1-2 (S)	237
ms at Fair	227	Prov. 16:2-3 (I)	242
ding Texts	225	Prov. 16:9 (I)	242
me, (Poem)	228	Prov. 17:1 (S)	238
ustrial Chaplaincies	224	Ecc. 1:4-7 (S)	215
erts in Mail	228	Cant. 2:11-13 (S)	215
y-Missions	227	Isa. 41:10 (I)	244
erty On Wheels	227	Jer. 29:10-14 (I)	242
ghtier Than Steam	224	Jer. 34:17 (I)	242
s, Preacher	222	Ezek. 16:44 (I)	243
ination Charge	223	Ezek. 44:28 (I)	242
r Sphere	222	Dan. 9:3-21 (I)	242
door Services	222	Joel 2:25 (S)	229
wards	226	Hab. 3:17 (P)	254
ered Records	226	Luke 11:39-42 (I)	242
eking Father	223	Luke 16:19 (P)	254
ication Study	228	Luke 23:12-45 (P)	250
sdom	226	John 8:12-16 (P)	252
SERMONS		John 17:21 (S)	231
l One, Jordan	231	Rom. 13:6-7 (I)	242
thority, Tiemeyer	234	Rom. 12:10-21 (I)	242
ppiness, Burnham	237	Rom. 15:1-7 (I)	242
ust Years, Ice	229	I Cor. 8:6-9 (I)	244
		II Cor. 12:5 (P)	252
		Eph. 2:10 (I)	222
		Eph. 5:8 (I)	244
		I Peter 3:8 (I)	244
		II Peter 4:10 (I)	244

★ again available!

STANDARD BIBLE STORY READERS

★ Popular Children's
Books Newly Revised,
Uniform Size, More
Beautiful Than Ever

Three favorites, 144 pages each,
beautiful pictures, most of
them in full color. Graded to fit
child's age level: six and un-
der; six and seven; seven and
eight. Devotional, beautiful,
informative; character-forming.
Excellent for home, school,
bible school or vacation school.

Each Book \$1.25

FREE DVBS HELPS

Send for free Daily Vacation Bible School prospec-
tus giving information about Standard's courses
for Kindergarten, Primary, Junior, Intermediate ages.
Address Desk 53.

The Standard Publishing Co.

20 East Central Parkway Cincinnati 10, Ohio

GOWNS FOR CHOIR AND PULPIT



Select Moore Gowns for an in-
spiringly beautiful appearance
for years to come. Styles for
adult, intermediate and junior
choirs in many beautiful mate-
rials. Write for FREE Choir Ap-
parel Style Book C17, Pulpit
Apparel Style Book Cf67. Ask
for Budget Payment Plan.

Confirmation Gowns—
Rental or Sale

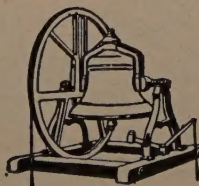
E·R·MOORE CO.

932 Dakin St. 425 Fifth Ave.
Chicago 13, Ill. New York 16, N. Y.

FOLDING TABLES

WRITE FOR PRICES ON
FOLDING BANQUET TABLES
MONROE CO., Mfrs.

70 CHURCH ST., COLFAX, IOWA



MENEELY
BELL CO.

22 RIVER ST.,
TROY, N. Y.

BELLS

Pipe Organs
AUSTIN ORGANS, INC.
HARTFORD, CONN.
INQUIRIES WELCOMED

A Wicks Organ, huge or small...
guarantees satisfaction, even to the
most discriminating buyer. It is ex-
quisitely designed, carefully
constructed.

WICKS ORGANS

HIGHLAND
ILLINOIS *Exp.*

UNION LESSON HELPS

on the International Uniform Lessons

SAFE
TIME-
TRIED

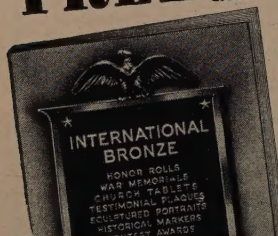
are based
squarely on
the Bible

Union Lesson Helps stand for and emphasize the
foundation truths held in common by all evangelical
Christians. Undenominational and uncontroversial,
they can be used with safety in any Sunday school.

Write for free specimens

AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut Street Philadelphia, Pa.

FREE Catalog OF BRONZE CHURCH TABLE DESIGNS



Write us today for
free 48 page cata-
log, showing over
150 illustrated sug-
gestions for solid
bronze tablets—war
memorials, honor
rolls, markers, donor
tablets, etc. Ask for
catalog X

INTERNATIONAL 36 EAST 22nd ST.
BRONZE TABLET CO., INC. NEW YORK 10, N. Y.

FOLDING CHAIRS



IN
STEEL
OR
WOOD



WRITE FOR CATALOG

J. P. REDINGTON & CO.
DEPT. 89 SCRANTON 2, PENNA.

WHERE TO BUY CHURCH EQUIPMENT



ALTAR WARE

Redington Co. 259

BELLS AND CHIMES (Tower)

DEAGAN, INC., J. C. 212
Maas Organ Co. 249
Meneely Bell Co. 257
Schulmerich 243

BIBLES

National Bible Co. 248

BIBLE VISUALIZED

Ryan Slide Service. 253

BRONZE TABLETS

Int. Bronze Tablet Co. 258

BULLETIN BOARDS

Ashtabula Sign Co. 254
W. L. Clark Co., Inc. 255

CANDLES

Emkay Candles 248

CHAIRS & TABLES (Folding)

Monroe Co. 257
Redington Co. 258

CHURCH BULLETINS

Eccel. Art Press 254
Woolverton Co. 259

CHURCH FURNITURE

AMERICAN SEATING
CO. 211
Josephinum Furniture 253
Manitowoc Church Fur. ... 252
Redington Co., J. P. 255

COMMUNION SERVICE

Sanitary Com. Service. 256

DUPLICATORS, SUPPLIES

Pittsburgh Typewriter 254

GOWNS (Pulpit and Choir)

Almy, C. M. 2
Bentley & Simon. 2
Cotrell & Leonard, Inc. 2
Cox Sons & Vining. 2
DeMoulin Bros. 2
Moore, E. R. 2
Nat. Ac. Cap & Gown. 2
Ward Co., C. E. 2

INSURANCE

MINISTERS' CASUALTY 2
Presby. Ministers' Fund. 2

MISCELLANEOUS

Author's Research 2
Baker Book House 2
Edwards Folding Box. 2
Polson, H. W. 2
Spiritual Mobilization 2

ORGANS (Pipe)

Austin Organ Co. 2
Schantz, A. J. 2
Wicks Organ Co. 2

PUBLISHERS

Abingdon-Cokesbury 2
Macmillan 2
WESTMINSTER PRESS. 2
Upper Room 2

SUNDAY SCHOOL SUPPLIES

American S. S. Union. 2
David C. Cook. 2
Standard Pub. Co. 251
Union Gospel Press. 2

WINDOWS (Stained Glass)

St. Joseph's Art Glass. 2

Firms whose names you find here have proven their
integrity in serving BUYERS of Church Equipment